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HISTORY

OF THE

FIRST PRESBYTERIAN SOCIETY

1st

OF

HONESDALE

Pa.

BY

R. M. STOCKER

HONESDALE, PA.

HERALD PRESS AND UNION

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PREFACE.

This history of the Honesdale Presbyterian church has been written by direction of the session of the church.

At a meeting of the session at the residence of W. B. Holmes, January 15, 1904, at which there were present Rev. W. H. Swift, D. D., moderator, and Elders H. C. Hand, Andrew Thompson, R. M. Stocker, J. A. Bodie, J. Adam Reitenauer, W. J. Ward and W. B. Holmes, clerk of the session, the clerk stated that the seventy-fifth anniversary of the organization of the church would be February 11, 1904, and after some discussion it was decided to observe the anniversary on Sunday, February 21, with such morning and evening services as Dr Swift might arrange; and at the same meeting, R. M. Stocker was appointed to prepare a history of the church and arrange for its publication.

The Honesdale Presbyterian church is the pioneer church of the town, and was organized by the first settlers that located here. It has had included in its membership and congregation nearly every man of prominence, that resided in Honesdale,



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that was connected with the Delaware & Hudson Canal Company during the seventy years of its existence, besides a large percentage of the lawyers, doctors, editors, bankers, merchants, also mechanics, artisans, workingmen and enterprising citizens generally.

In old times under monarchical forms of government, a history of kings might pass for a history of the nation, but under a democracy, the individuality of the people begins to appear. A church that is governed after monarchical forms, may be contented with a history of its organization, together with a history of its priests, but a Calvinistic church, whose very life is founded on equality among its members, has a history, not only of its ministry, but of its laity. It also has its organic history which consists of the work of the church in its various departments. A thoroughly organized Presbyterian church is a little republic within itself. The session is the governing body of the church, and delegates from the session, consisting of the minister and one elder from each church, constitute the Presbytery, and the Synod and General Assembly are composed of commissioners chosen in equal proportion from among the ministers and elders of the several Presbyteries, according to membership. So it will be seen that the government of the Presbyterian church is a representative democracy, and that it is republican in form, very similar to the government of the United States; and it is very evident that the predominance of Presbyterians at the time of the formation of the government had its effect in the establishment of our system of government.

In preparing this history the records of the church have been very freely consulted and quoted from. The intention has been to give the language of contemporaries in describing events and in giving characteristics of individuals as far as possible. The account of transactions will thus be presented from the view point of more than one person. The files of the Wayne County Herald, the Democrat and its successor, the Citizen, also the Independent, have been searched for pen pictures by con-

temporaries, and among them none wrote with a more comprehensive grasp of his subject than did F. B. Penniman. Rev. Dr. Swift has assisted me in obtaining valuable matter, and old people and members of the session generally have contributed their recollections, and in this connection George H. Mayhew, the old harness maker, who came here when a boy with his parents, among the first settlers, should not be forgotten. In this history the best is said of people. There is another side that is not so good, but estimating their lives and characters as a whole, I am persuaded that the predominating characteristics of the persons herein mentioned have been given. There have been a large number of grand good men and women in the Honesdale Presbyterian church. This history is not written for the purpose of increasing family pride, but rather to inspire the church to nobler work through a knowledge of the consecrated efforts that have been made by our predecessors. To make a slight change in Longfellow's poem:

Lives of good men all remind us
We can make our lives sublime
And dying, leave behind us
Foot prints on the sands of time.

This history not only comprises the ministry and eldership, but also the trustees and some of the laity who have never held any official positions in the church. Members of the congregation who have supported the church more faithfully, some of them, than some others who are enrolled as church members, have been mentioned. A church is a great moral and religious force in a community, and it is a blessing to all who help maintain it. The dead are mentioned more at length than the living, and as this is a church history the religious life of the persons mentioned is made more prominent than it would be in ordinary history. In order to give the history a proper setting, a brief history of the Presbyteries with which the church has been connected, together with sketches of some old-time ministers and elders, have been given. It has been the intention of the author to treat all persons and religious denominations fairly. Our church does not claim all the goodness in the community,

but this being a history of the Honesdale Presbyterian church, it of necessity deals largely with the people that have been conspicuous in that church.

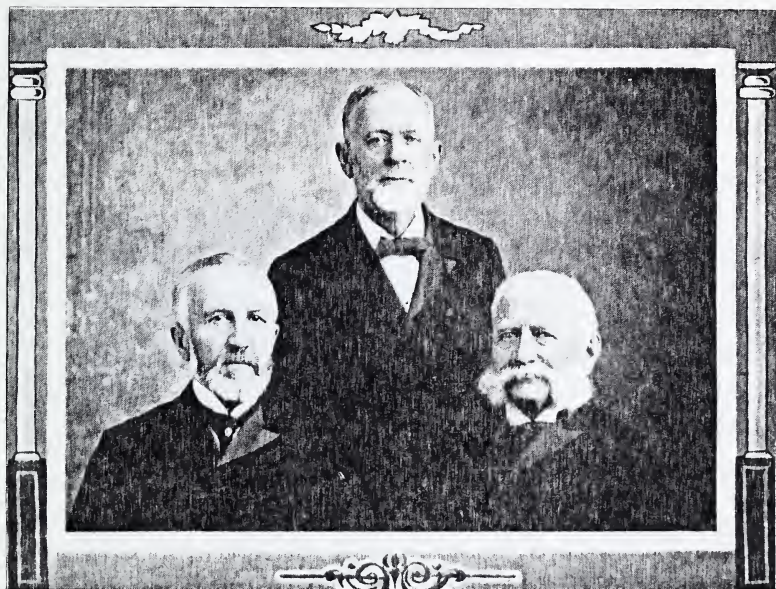
Shakespeare makes Mark Antony say that "The evil that men do lives after them, while the good is oft interred with their bones."

This age is a realization of the truthfulness of Shakespeare's observation. A noisome journalism has catered to evil by magnifying the evil that men do, by highly colored descriptions and pictorial representations, until a glance at the daily press would lead one to believe that nothing but evil prevails in the world. There is evil enough, doubtless, but a glance at the brighter and better side of the human race is more beneficial and inspiring than contemplating a train robbery or some domestic wrong. Surely the sublime utterances of the Psalmist or Isaiah, the all important teachings of the New Testament and the lives of those who follow the teachings of the Bible, are more wholesome and elevating than the exaggerated statements of modern journalism. Let the lives of those who have founded communities and churches be perpetuated. A contemplation of their good works tends to a nobler and purer manhood and womanhood.

R. M. STOCKER.

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W. B. HOLMES

ANDREW THOMPSON

H. C. HAND

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HONESDALE PRESBYTERIAN CHURCH

CHAPTER I.

PIONEER CHURCHES AND SUNDAY SCHOOLS



THE first churches in Northeastern Pennsylvania were established by the Dutch settlers in the Minisink along the Delaware. In 1737 Georg Wilhelmus Mancius established four Dutch Reformed churches, and

among them the one at Smithfield, being the only one on the Pennsylvania side of the Delaware river. Perched on a high pulpit, with a large hollow hemisphere suspended over his head for a sounding board, Rev. Johan Caspareus Freyemoet and his successors gave the people the strongest kind of Calvinism in these churches, speaking in the Dutch language. In 1741, Count Zinzendorf, accompanied by his brave daughter Anna, made a missionary tour through Northeastern Pennsylvania, with special reference to converting the Indians. Bethlehem, whose roaring blast furnaces melt the ore for the immense armor plate that covers our war vessels, was established as a Moravian mission, and named by Count Zinzendorf in honor of the birth place of the Prince of Peace.

It is refreshing to turn from the grasping policy of the later proprietaries of Pennsylvania to the honest and successful mission work of the Moravians among the Indians. In a

later trip, about 1742, Zinzendorf came into Wyoming valley and passed through Cobb's Gap. While reposing in his tent some lurking savages determined to kill him. They crept up where they could look in on their intended victim. While they were looking, a rattlesnake that had been thawed out by the fire, came out of his den and crawled over the Count's legs and coiled down without harming him. The Indians were astonished and, believing that he was protected by the Great Spirit, slunk away into the darkness of the forest.

Rev. David Brainerd, a Presbyterian, spent his life in labors among the Indians who lived northward of Easton. Most of our knowledge of Indian names and customs is derived from Heckewelder and other Moravian missionaries among these Indians. Indian missions were not fruitless of results. Andrew W. Ellicott, who with David Rittenhouse, was engaged in establishing the line between Pennsylvania and New York, writes under date of August 6, 1786, from a station near Great Bend, "I have just returned from attending divine service of the Indians in their camp. This will appear no doubt strange to you, but stranger yet when I assure you that I have found more true religion and Christianity among them than with the white inhabitants on the frontier; they are of the church of England and have the service complete in their own language—they sing psalms to admiration, much superior to the Dutch Methodists in Baltimore. The Indian town of Shanang (Binghamton), is about twelve miles from our present situation." These were Mohawks and they were probably using the translation of the celebrated chieftain, Joseph Brandt. This chief was a half blood white and after the Revolutionary war he made a trip to England where he was well received, and being an educated Indian, he translated the book of common prayer into Mohawk.

The Baptists, Methodists and Congregationalists were early on the ground in Wayne county. It is impossible to state accurately who preached the first sermon. It is conceded, however, that the Baptists organized the first church.

PIONEER BAPTIST CHURCHES.

Samuel Stanton, of Stantonville, now Pleasant Mount, was a Free Will Baptist, and on his invitation, Rev. David Jayne preached in the settlement and June 28, 1796, the following persons were organized as a Free Will Baptist church: Samuel Stanton, Joseph Tanner, Martha Stanton, Lydia Tanner, Margaret Dix and Rhoda Stearns. Rev. Epaphras Thompson, a close communion Baptist, preached in Mt. Pleasant in 1800. He preached there some time until he and Stanton had an argument on the communion question, which resulted as such things generally do, in greater strife and confusion than before. They agreed to separate and Thompson preached his farewell sermon. They compromised finally, allowing members liberty to commune with other denominations. They now had fourteen communicants and styled themselves the First Baptist church of Wayne County. This church increased to some 200 members. In 1807 the communion trouble broke out again, when Epaphras Thompson, Elijah Peck, Samuel Torrey, Benj. Newton, Rhoda Stearns, Elizabeth Torrey, Phebe Newton and Rhoda Kennedy were organized into a close communion church. Rev. William Purdy settled in Palmyra, now Paupack, in 1792, and immediately commenced to preach in his neighborhood. In 1800 Rev. Lebbeus Lathrop preached in the place and in 1801 the Baptist church of Palmyra was organized with fifteen members and Wm. Purdy was ordained as pastor of the church. In 1807, this church united with the Mt. Pleasant and Abington churches in forming the Abington Association. In 1824, Rev. Wm. Purdy, who had been pastor of this church since its organization, died, and George Dobell was licensed to preach in his stead in 1829. He was pastor for eleven years. The old school movement with which Elder Dobell sympathized, caused some division about this time.

Rev. Newell Callender held a great revival in 1851 and the Jonestown Baptist church was established with forty-four members. The Bethany Baptist church was organized in the court house by Rev. John Miller and others June 7, 1817, with

eighteen members. Rev. Henry Curtis was pastor of this church for 13 years from 1832 to 1845. He preached at Honesdale, Smith Hill and Paupack Eddy. In 1843 the church had 210 members. The Baptist church at Honesdale was organized May 10, 1842, with 29 members by Rev. Henry Curtis, who had preached here more or less since 1833. The Wayne Baptists remained in the Abington Association until 1870, when they organized the Wayne Baptist Association. It is composed of eighteen churches having an aggregate membership of about 1000 persons, holding property valued at \$29,000.

PIONEER METHODIST CHURCHES.

The Methodists were early on the ground in Wayne county. Francis Asbury, the first Methodist Bishop in the world, passed through Cobb's Gap, following the old Indian trail road, and stopping all night at Stanton's, who lived on the Little Meadows farm in Salem, in 1793. In his journal he says "he found it better than he expected." The pioneer bishop had evidently learned not to have great expectations at log inns and taverns in the wilderness. Stanton's Inn at Little Meadows was somewhat famous for its dishes of fox meat and its beds of leaves and hemlock boughs. The Methodist church has risen to great opulence and influence, but it need never be ashamed of the energetic and far-seeing pioneer, who established churches throughout the land, living on humble fare and lodging in log cabins.

One of the earliest preachers of Methodism was Anning Owen. He was one of the first settlers in Wyoming Valley, and while in hiding after the massacre of Wyoming, he resolved to live differently if his life was spared. Hollister describes him as "one of those happy characters able to lew his way into a prominent usefulness, emerging from a blacksmith shop in Kingston and commencing to exhort and explain the doctrines of Methodism to the world in 1787. He had fought beside the gallant Butler in the Indian battle on the plains until the day was lost, escaping only with his life. He was-

dered to the east, remaining there eight years, when he returned and rolled up his log cabin and shop on the bank of Toby's Creek in Kingston. He acted in the double capacity of exhorter and blacksmith until his appointments became so numerous that he became a circuit preacher of efficiency and power."

The Methodist class at Ross Hill organized in 1787-8, and the one at Dr. Wm. Hooker Smith's forge, three years later, were probably the first classes in Northeastern Pennsylvania.

Bishop Asbury visited the Lackawanna Valley in 1793, and soon two somewhat noisy itinerants traveled on a circuit, including Kingston, Plymouth, Shawney, Wilkes-Barre, Pittston, Providence, and crossing the Moosic mountains at Cobb's Gap they entered Wayne county, preaching at Salem, Canaan and Mt. Pleasant, continuing through to Great Bend and Tunkhannock. In 1807 a regular circuit was formed and a portion of the circuit was traveled over every four weeks. The Salem church was organized in 1807 in Major Woodbridges's log barn by Gideon Draper and William Butler. These itinerants asked Major Woodbridge, a Congregationalist, to enroll the names, which he did, and twenty-two persons were enrolled, after which these organizers coolly informed the Major that he had been appointed class leader, and Dr. Peck says "Major Woodbridge was installed a class leader in the Methodist church almost before he was aware of it." Canaan circuit, as it was then called, included all of Wayne county, the Salem church being the strongest, was headquarters for the circuit preachers for a number of years. Amning Owen appears to have been Presiding Elder in 1807, when the church was organized. He held the first quarterly meeting in Salem and probably the first in the county in 1807 in Woodbridge's barn. Some of the preachers who traveled this circuit, which included Salem, Sterling, Mt. Pleasant and Patapack settlement, were Thomas Elliott, 1808, Loring Grant, 1812, Israel Cook, Ebenezer Dellitts, Robert Montgomery and Isaac Grant. Dr. Geo

Peck traveled the circuit in 1820, and he says it included all of what was known as the Beechwoods generally. "It was a two weeks circuit with a membership of 223 persons and had twelve preaching places, one of them being at the Court House in Bethany, three or four school houses, several private houses and not one church."

The Honesdale Methodist church began in an old school house and probably also in the old tabernacle where most of the churches of the place were organized. The most prominent of the first class were S. W. Genung, W. W. Parmenter, J. Callaway, Derial Gibbs, Thomas Kellow, Mary Stewart, T. Pope, D. Tarbox, H. Heath, O. Hamlin, J. Birdsall, sr., R. Doney, R. Webb, E. Eggeston, T. Hawkey, R. Spry, James Ball and R. Henwood. They appear to have worshipped in a school house that stood near Callaway's and the old Tabernacle until 1834, when the first meeting house was erected on a site presented by John Torrey. In 1845 the church was doubled in capacity and in 1872 the present church was erected. Honesdale District is in Wyoming conference, being composed of thirty-five charges, twenty of which are within Wayne county with an aggregate membership of about 2800.

PIONEER EPISCOPAL CHURCHES.

A meeting was held at Charles Forbes, Feb. 13, 1832, for the purpose of organizing an Episcopal church in Honesdale. The principal organizers were Edward Mills, Thos. T. Hays, Chas. Forbes, Z. H. Russell, Daniel B. Wilcox, Jas. B. Walton and A. H. Farnham. Rev. Jas. H. Tyng was the first rector. They first worshipped in the building now occupied by Bernard Reilly as a store. In 1834 they erected their first church on the site of the present church. The present church was designed by Henry Dudley and erected by Henry Heath in 1854. It is of native blue stone and one of the handsomest churches in the State. The church has been served by a number of rectors whose stay has been for only a few years. Rev. R. B. Duane and Rev. George C. Hall had the longest pastorates and they are more generally remembered than any

others. Rev. Jno. M. Lewis succeeded Rev. Mr. Hall in 1894, and Rev. Jas. P. Ware is the present rector. Rev. S. B. Dalrymple and Rev. Geo. C. Abrams died while ministering to this church and are remembered for their self-sacrificing labors.

The Episcopal church in Salem was built in 1847. The leading members were Robert Patten and wife, Franklin Goodspeed, John Raymond, Caleb B. Hackley, Daniel Potter, Gains Moss and Mrs. Anson Abbey. Rev. Edwin Mendenhall was their first rector and remained with them fourteen years, until his death, and during his time he organized the Zion church in Sterling. Rev. R. H. Brown was rector for fifteen years until he died. Since his time there has been no regular rector.

The Mt. Pleasant church was organized in 1862. Revs. Day, Burrows, Cowpland, Howard and Scott have served this church.

ROMAN CATHOLIC CHURCHES.

The first adherents of the Catholic church settled in Mt. Pleasant township. These people received their ministrations from missionaries from New York and Friendsville. In 1835 the first Catholic church was erected where the present St. Juliana church now stands. The present church was erected in 1866, and recently a fine church has been erected at Pleasant Mount. Rev. Henry Fitzsimmons, of Carbondale, was the first regular pastor of the Catholics in Wayne county. He erected the first church at Honesdale in 1842. In 1845 Honesdale became a separate parish with Rev. P. Prendergast as pastor. He seems to have had charge of the whole county. He was followed by Rev. James Maloney, and Dr. O'Hara assisted by Father Kenney. About this time the German Catholics began to settle here and Father Etthofer and Sharde made them occasional visits. In 1852, Rev. Jas. Power, assisted by Father Whitty, came to Honesdale, the latter caring for Hawley and Rock Lake districts. Other pastors in Wayne have been Rev. Daniel Kelly, Father Delanave, an Italian, Rev. Thos. Brchony, Rev. John Judge, who ministered for a long time in Mt. Pleasant, Rev. Michael Fitch, Rev. J. P. O'Malley,

who went to Hawley in 1870, and Rev. J. J. Doherty who came to Honesdale in 1859 and remained here until he died in 1896. He remained so long in the place that he made a great impression upon the people. During his pastorate the present beautiful St. John's Catholic church was erected. Rev. Thos. M. Hanley is the present pastor of St. John's church.

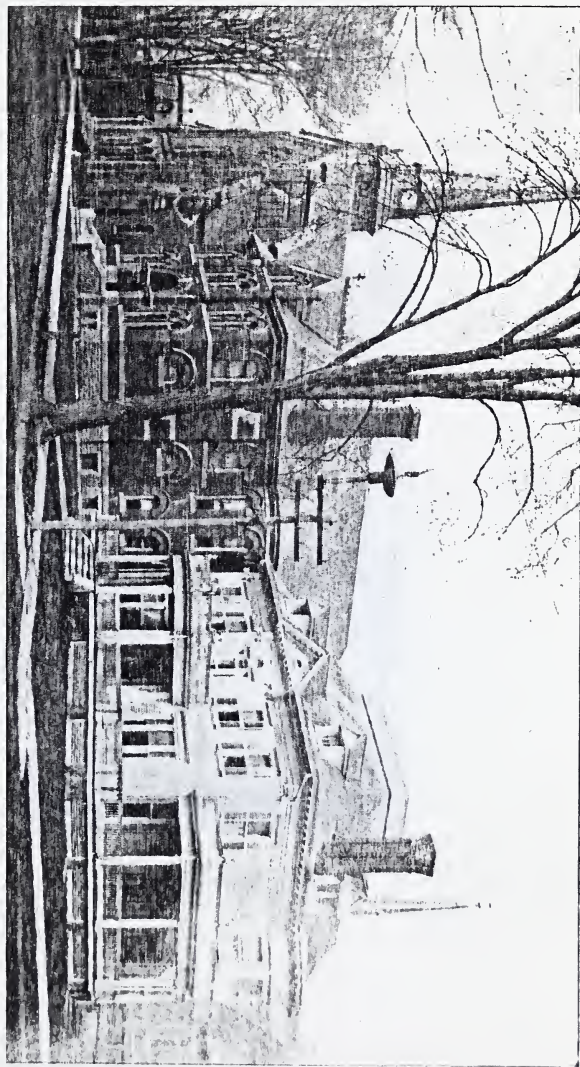
The German Catholic church was erected in 1860. Rev. Francis Buthe ministered to this church from 1863 till 1878, when he died and was succeeded by the present pastor, Father Dassel.

There are churches at White Mills and Salem and one in Canaan. The churches in the northern part of the county have Revs. John Healy and P. E. Levalle for their pastors. There are some five or six thousand Catholics in the county under five pastorates. Father Dassel has a parochial school in connection with his church, but the larger part of our Catholic population attend our excellent public schools, whence a number of bright men have gone forth to enter the professions of law, medicine, and the priesthood.

PIONEER LUTHERAN CHURCHES.

There are three Lutheran churches in the county. The Honesdale Lutheran church was organized in 1845 and the church was incorporated May 2, 1846, under name of German Evangelical Lutheran Church and Congregation of Honesdale. The first pastor and charter members were: Christian Sans, pastor; members, George Richenbacker, A. Fritz, J. Kolus, H. Goodman, J. Wagner, J. Ch. Grambs, J. Miller, H. Grambs, J. Grambs, W. A. Brede, John Reichenbacker, E. Kalmesten, R. Kalmesten, F. Tinker. The ministers have been C. Sans, G. Zeuner, J. Goetz, F. A. Bauer, F. W. Heber, S. F. Wilkens, O. Telle, F. A. Herzberger, G. P. Werner, T. Hirschman, R. Conrad, O. Puhl, W. Schmidt, O. F. Lelitz, A. O. Gallenkamp, and, since 1901, H. A. Behrens.

The first church was built on Second street in 1848. The parsonage was bought under the pastorate of S. F. Wilkens.



PRESBYTERIAN CHURCH, CHAPEL, AND MANSE



OLD PRESBYTERIAN CHURCH

The new church was built in 1903-4, on Church and Seventh streets, on a lot purchased by the Ladies' Aid and Young Peoples' Society. Among the prominent members there have been John M. Baumann, John Krantz, John Guckenberger and John Reiffer. The new church is called the St. John's Evangelical Lutheran church, and it is one of the handsomest churches in the borough.

There is a Lutheran church in the southern part of Mt. Pleasant township and another at Gouldsbrough Station in Lehigh township.

Besides the churches already mentioned there are a number of Protestant Methodist churches, two in Salem, one in South Canaan and one in Sterling, and there are Free Methodists in several townships and Albright Methodists and Evangelicals; also several congregations of Christians and a flourishing Moravian church in Dreher, besides some Universalists, Second Adventists, and probably a few Christian Scientists and Agnostics, and there have been in the county a few Quakers, and Seventh Day Baptists.

The Moravian church at Dreher was established in 1828, by the pioneer German settlers at Newfoundland or German Flats. The church was about the first building erected and around it the little colony gathered. The church and Sunday school are both well attended.

PIONEER PRESBYTERIAN CHURCHES.

The first Presbyterian minister in Northeastern Pennsylvania, was Rev. John Sergeant, who, in company with Jonathan Edwards, had been laboring among the Housatonic Indians in Massachusetts, who visited Wyoming and preached to the Indians there in 1741. Of this visit Mr. Sergeant says: "According to his purpose he set out on his journey, accompanied by some Indians, to the Shawanoos, May 26, 1741. June 3, 1741, he arrived at Susquehanna. June 7 he preached to the the Indians living on the Delaware river," as he returned from Susquehanna. Mr. Sergeant subsequently wrote an account of his

mission to George Drummond at Edinburgh, Scotland. He was a Presbyterian minister educated at Yale. These facts are taken from Rev. N. G. Parke's Historical Discourse.

This county was visited from time to time by Congregational and Presbyterian missionaries. In 1797, Rev. Daniel Thatcher, a minister sent out by the General Assembly of the Presbyterian church, visited this region and administered the communion to members residing in Mt. Pleasant.

The pioneer Connecticut settlers were largely Congregationalists or Presbyterians. The first Congregational or Presbyterian church in Northeastern Pennsylvania was organized at Wilkesbarre, in 1763, by the first settlers in the Wyoming Valley. Others were organized at Great Bend, in 1789, Wysox, 1791, and Wyalusing, 1793. The first in Wayne county was the church of Salem and Palmyra, organized in 1808 by Rev. David Harrowar, and its constituent members were Hezekiah Bingham, H. Bingham, Jr., Joseph Woodbridge, Ashbel Woodbridge, Jesse Miller, Rachel Weston, Martha Stevens and Ann Woodbridge. The first settled pastor of the churches in Wayne county was Rev. Worthington Wright. He resided in Bethany and preached in Salem, Palmyra, Canaan and Bethany. He came as a Congregational missionary from Connecticut and after he had preached a few months residents of Dyberry, Salem, Palmyra and Canaan subscribed \$257 for his salary. The persons subscribing were the pioneer promoters of Presbyterianism in Wayne. The parties who contributed from Dyberry were Jason Torrey, E. Kellogg, Isaac Dimmick, Solomon Moore, Randall Wilmot, B. Doughty, Ephraim Dimmick, Charles Hole, Caleb Hole, Amos Polley, Peter Smith, David Wilder, Ephraim Torrey, Abigail Woodvard, Isaac Seaman, George Seely & Bro., Sylvanus Seely, Isaac Oakley, Cooper Osborn, R. Beardlee, John Woodward, A. Stryker, J. Schenck, Enos Woodward, Timothy Gustin, Lewis Collins, Isaac Brink, Aaron French, Moses Sampson, Stephen Kimble, Walter Kimble, Benj. Kimble, Charles Kimble, Augustus Collins; from Palmyra H. Bingham, John Polley, Eph. Kimble, L. Laban,

George Labar, Robert Rupert, Joseph Atkinson, Jonathan Brink and Simeon Ansley; from Canaan, Thomas Starkweather, Asa Stanton, Charles Stanton, James Carr, Silas Woodward, Jesse Morgan, Conrad Swingle, George Morgan, John Folis, George Rix, Samuel Davis and Fred Swingle; from Salem, Joseph Woodbridge, Seth Goodrich, A. Woodbridge, Jesse Miller, William Woodbridge, Elijah Weston, William Hollister, Ashbel Miller, Henry Stevens and Henry Herman. Mr. Wright was installed at the Court House in Bethany, at which place he made his residence. He labored for two years when ill health compelled him to retire from the field. Rev. Phineas



SALEM PRESBYTERIAN CHURCH.

Camp preached occasionally about 1818. The Salem and Palmyra church was organized in 1832, as the Presbyterian church of Salem. Rev. Moses Jewell was the first installed pastor in 1833. He was followed by Rev. Joseph Barlow. Rev. A. R. Raymond preached in this church from 1844 to 1863. He remained in the place after he stopped preaching and died there at an advanced age. Students from Princeton and Union Seminaries have supplied the pulpit summers in recent years. Its

Elders have been George Goodrich, Luther Weston, Elijah Weston, John A. Cook, A. M. Nicholson, John Nash, Thomas Cook and J. T. Stocker.

A number of ministers labored in Bethany until Rev. E. O. Ward was called to the pastorate in 1853 and continued in that field until old age compelled him to discontinue preaching. During the forty years or more in which he was connected with the church he was a model of earnestness, consistency and perseverance. The Elders of this church have been Virgil M. Dibol, Jason Torrey, Pope Bushnell, Loring Parsons, T. S. McLaughly, A. Collins, Eli Henshaw, E. Dimmick, S. Bartlett, S. Langdon, N. Kellogg, E. D. Bunnell, E. Reed, E. S. Day, J. Bodie, J. B. Ward, L. C. Fuller, S. R. Isham. The present Elders are D. W. Henshaw, Theodore Day, John Lippert and L. O. Mumford. The Bethany church was erected in 1822-3 and it is probably the oldest church building in the county. A Congregational church was organized in Mt. Pleasant by Rev. Ebenezer Kingsbury in 1814 at the house of John Tiffany. The constituent members were Anson Chittenden and wife, James Bigelow and wife, Polly Tanner, Mary Freeman, Lydia Tiffany, Edward Dimmick and wife, Ransford Smith and wife, A. Hubbell and wife, B. Burritt and wife and Ruth Buckingham. In 1831 this church was re-organized as a Presbyterian church. Its first session was Elders A. Chittenden, E. Wilcox, J. Eaton, Dr. Uriah Wright, H. W. Stone, M. Dimmick and Asa Smith. The following ministers have served the church: Reverends Kingsbury, Wright, Williams, Goodman, Thompson, Campbell, Richardson, Boyce, McReynolds, Higbie and Rev. Samuel Whaley who served eleven years. There have been many others since then. The present session is composed of Elders James H. Kennedy and E. A. Wright. Their first church was erected in 1830. The second in 1867.

Rev. Joseph Barlow, of Salem, ministered in Sterling about 1827. The Presbyterians or Congregationalists were Phineas Howe and his wife, L. B. Adams, Margaret Adams and Henry Adams. Rev. A. R. Raymond continued to preach there and a



BETHANY PRESBYTERIAN CHURCH

church was erected in 1850. The church was re-organized as Presbyterian church in 1871 by Rev. Yates Hickey, Presbyterian missionary, and Benjamin Correll was installed as Elder.

The Hawley Presbyterian church was organized by Rev. Burr Baldwin in 1849. Its Elders since its organization have been John Decker, E. G. Contant, Abraham Eade, John Nyce, S. Z. Lord, Joseph Solliday, Allyn Babcock and M. M. Treadwell.

A Presbyterian church was organized at Waymart in 1835 and there are Presbyterian societies at Prompton, Sherman, Little Equinunk, Damascus and Cold Springs.

In noting the struggles of these pioneer missionaries one can but feel that it took great courage and perseverance, as well as faith and piety, to lead them to travel through dense forests and face untold dangers and hardships to preach the gospel to the Indians and among the settlers. Count Zinzendorf, that remarkable convert to Christianity, crossed the ocean and braved many dangers, in his great zeal for his Master. In one of these trips he passed through Cobb's Gap and if he followed that old Indian trail that leads through Salem he came within fifteen miles of where Honesdale now is. He traveled through that dense forest of hemlock with laurel and rhododendron undergrowth known as the Great Swamp. As he pursued his journey through this lonely wilderness, he must have felt his need of Divine guidance and may he not have been inspired by his own beautiful hymn, "Jesus, still lead on"—

Jesus, still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless:
Guide us by thy hand
To our father-land.

If the way be drear,
If the foe be near,
Let not faithless fears o'er take us,
Let not faith and hope forsake us,
For, through many a foe,
To our home we go.

PIONEER SUNDAY SCHOOLS.

The movement started by Robert Raikes in 1781 soon crossed the ocean and January 11, 1791, a First Day or Sunday School Society was formed in Philadelphia. The Sunday School as it now exists is a developement from the Raikes idea of paid teachers. He gathered poor children into schools for instruction in the rudiments of an education not neglecting Bible instruction. There was great opposition to the Sunday School movement at first, and the Sunday School Magazine in 1827, in an article designed to answer objections, sums them up as follows: "It is suggested that as the children of drunkards will be amongst the first served, drunken parents, being thus more at liberty, will become more drunken. 2. That children of the poor will thus be in a measure provided for, poor people will become more improvident, and the number of paupers will increase. 3. That children being removed so long and so frequently from their mothers, the fine chord of mutual sympathy, which naturally exists between them, and which is the security of their virtue, will be weakened or broken. 4. That such schools will conduce to improvident marriages by removing anxiety respecting children. 5. That the presence of children imposes much restraint upon the wickedness of parents, this wickedness will increase when that restraint is removed by the absence of children." We smile at these puerile suggestions today. In some parts of the state there was objection to women teachers especially for boys. In the days when the school teacher with his ferule and bundle of sprouts from the neighboring woods was a terror to the unruly, the boy who would be controlled by a woman was looked upon as unworthy to be classed as a boy. The floggings of those days was the heroic part of a boy's education, but our Yankee ancestors had fought that battle and won in New England, before they came into the Beech Woods; and females were recognized as being the best of teachers. But some conscientious people were troubled about having a school on Sunday. Sally Brown,

now Mrs. Weston, aged 100, faithfully kept her promise to notify her schoolmates to meet at Mrs. Woodbridge's to organize a Sunday School in Salem in 1818 but she says she was troubled all the week, feeling that it was wrong to have school on Sunday.

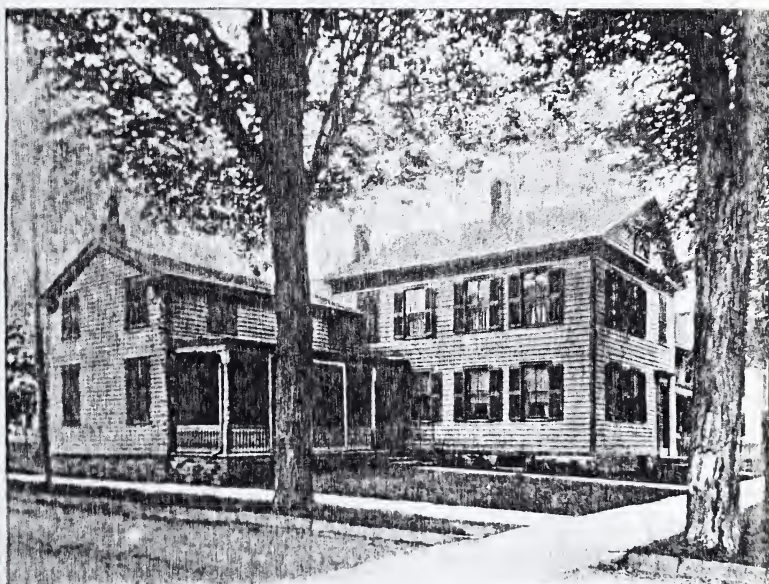
The General Assembly of the Presbyterian church in its narrative of the state of religion in 1816 refers to the Sunday Schools as follows: "Sunday Schools also, occupy a prominent place in the debates and occurrences of the past year. In several portions of our land these schools have been constituted for the instruction of the poor and ignorant. The moments of holy leisure which occur on the Lord's day are appropriated to this laudable undertaking. Multitudes of the young have been led to the fountains of human knowledge and taught to read the word of life." After stating that there were 5,000 children and aged persons in Philadelphia and 4,000 in New York, taught in this novel manner, they conclude by awarding a meed of applause where it has been so richly merited by declaring that "the daughters of Zion have done nobly in this undertaking." Two years after this, in 1818, the Sunday School movement reached the Beech Woods. Considering the fact that telegraphs, telephones, railroads and newspapers in the modern sense, were unknown, that it took three months for the news of the battle of Waterloo to reach this region, the Sunday School movement made rapid progress in this new country.

The first Sunday Schools in Wayne county were organized in the year 1818. There were three Sunday Schools organized that year at Bethany, Canaan and Salem—and the Sunday School at Montrose, Susquehanna county, was organized the same year. The Sunday School at Canaan was held in a log school house near Canaan Four Corners and in 1886 there were living of those who attended the school, Moses Swingle, Polly Griffing Bidwell, Elijah A. Freeman, Abigail Frisbie and Harriet Watts. They came from long distances, some traveling by miles. A reward was offered for the one who would commit to memory and recite the most verses. Abigail Frisbie

recited 3,062 verses on eight Sundays, beginning with the first chapter of Matthew and ending with the eighth chapter of John, for which she received a bible and hymn book furnished by the Ladies' Bible class of Philadelphia. When 82 years of age as she related this incident she could still repeat many of these verses.

Ann Woodbridge, widow of Joseph Woodbridge, a leading Congregationalist, went to Connecticut after her husband's death in 1816, and while there she attended a Sunday School in Hartford. After she came home in 1817 or 18 she asked Sally Brown then aged about 14, to notify her young friends and come to her house the following Sunday for the purpose of organizing a Sunday School. Miss Brown consented to do so and appeared the next Sunday with her little friends Laura Goodrich, Ambrose Nicholson, Malvina Potter, Betsey Hollister, Abigail Hollister and Anna Wright. The school was held in Widow Woodbridge's log house. She had the children all stand in a row and read the Testament, of which she had a few copies. She also had several John Rogers' primers, containing catechism and commandments, which she loaned to them. The Sally Brown that notified the children is Sally Weston still living in Salem aged 100. Nearly all who attended this school as well as that in Canaan and Bethany lived to advanced ages. Surely all the good children do not die young.

Bethany was the county seat and the school organized there was more influential than the schools at Canaan and Salem. Virgil M. Dibol, one of the Elders of the Bethany church, in passing through Florida, Orange county, N. Y., first learned of Sunday Schools in 1818, and when he came home he told Jason Torrey, Sheldon Norton and others and they decided to organize a Sunday School in the Court House. Pursuant to notice July 19, 1818, there assembled in the Court House some five or six teachers and about thirty scholars who organized a school under superintendence of V. M. Dibol. The teachers were Sheldon Norton, William and Ephraim Torrey, Josiah Purdy,



THE FIRST PARSONAGE

Miss Lydia Muzzy, afterwards wife of Dr. Wright, of Salem, and Miss Maria Sandford. Among the pupils were John, Stephen and Asa Torrey, Nathaniel A. Woodward, George W. Woodward, afterwards Chief Justice of Pennsylvania, John Miller, Jr., Albert Jones, Erwin Jones, Alva N. Jones, David Wilmot, of Wilmot Proviso fame, Rockwell Bunnell, Henry Bunnell, Reuben Gleason, Daniel Blandin and many others. This school organized an Association in 1819 for the organizing of schools elsewhere and through the work of this organization Sunday Schools were started in other parts of the county. Rev. E. O. Ward superintended this school for more than thirty years, and it is still in existence. There was a Sunday School Union movement in the county about 1830, but the greatest organized Sunday School movement in Wayne was in 1871 when the Wayne County Sabbath School Association was organized in the Presbyterian church at Honesdale. Rev. J. O. Woodruff was the first president and W. B. Holmes was secretary. Conventions were held throughout the county and nearly every township was organized. This Association did good work for about fifteen years when it ceased to exist. Dr. Dunning, Rev. W. Gallant, S. D. Ward, Stephen Torrey, George F. Bentley and many others worked in these conventions. Among the presidents were J. O. Woodruff, S. D. Ward, H. M. Crydenwise, W. B. Holmes, Rev. J. A. Metz, John T. Ball, several times; W. D. Curtis, James T. Rodman, H. B. Larabee. Wayne county is well supplied with Sunday Schools and the International System of Sunday School lessons is generally in use. Among those who planted schools in the county, Rev. Stephen Torrey stands preeminent as an untiring worker and organizer of schools.

It is remarkable that the Sunday School in the Wilkesbarre Presbyterian church was organized in 1818. One of the most prominent men in this school was Judge Oristus Collins, who lived to be 92, being a son of Dr. Lewis Collins, of Wayne county. The Sunday School in the old historic church at Wyalusing was also started in 1818.

YOUNG PEOPLE'S SOCIETIES.

The first Young People's Society in Wayne county was organized during Dr. Dunning's pastorate in the Presbyterian church at Honesdale in 1876, and John T. Ball was its first president. It had a membership of 136 persons. This Society was reorganized under a new constitution modeled after the Young People's Society in Dr. Cuyler's church in Brooklyn, in 1884. It had a membership of 134 and prayer meetings were conducted according to a printed list of topics very similar to the Christian Endeavor meetings. In 1889 this Society was changed to a Christian Endeavor Society with Rev. W. H. Swift as president. The first Christian Endeavor Society in Wayne county was organized in the Presbyterian church at Hawley, April 8, 1886. The second was at Starrucca, April 17, 1888. There are in the county societies at Hawley, Honesdale, Starrucca, Bethany, Milanville, Seelyville, Pleasant Mount, Clinton, Aldenville, Cold Springs, Newfoundland, Maple Grove, Rileyville, Prompton, Jones Lake, Hollisterville, Lake Ariel, Gravity, East Sterling, Tyler Hill, South Clinton, Pink, Sherman and Winwood, with an aggregate membership of about 900.

A district organization was effected at Hawley in 1893, W. W. Wood being the first president. Miss Ella Teeter acted as secretary for a number of years. The Christian Endeavor Societies are interdenominational, each society being subject to the particular church to which it is attached.

Epworth League—Shortly after the Christian Endeavor movement began the Methodist organized the Epworth League movement and there are societies at Beech Lake, Bethany, Ariel, Arlington, Canaan, Carley Brook, Damsens, Gouldsborough, Hawley, Honesdale, Lake Como, Pleasant Mount, Rileyville, Salem, Sterling and Waymart, with an aggregate membership of about 700. The Epworth League like the Christian Endeavor movement is intended to train young people in church work.

CHAPTER II.

THE CHURCH AND SESSION.

Let children hear the mighty deeds
Which God performed of old ;
Which in our younger years we saw
And which our fathers told.

He bids us make his glories known,
His works of power and grace ;
And we'll convey his wonders down,
Through every rising race.

—Watts.

One hundred years ago, the valley where Honesdale is now so neatly nestled beneath the hills, was an unbroken wilderness. Here the panther screamed and the wolf howled unmolested by man. The pioneers that found their way up the Lackawaxen river followed a path around Irving Cliff. In 1811 the Bethany and Dingman's Choice Turnpike was incorporated and a road was built up along the east side of the Lackawaxen and Dyberry rivers to Bethany, but Dyberry Forks remained a wilderness until 1815 when the timber was felled on two or three acres at the forks on the north side of the Lackawaxen near its junction with the Dyberry, but still nothing further was done until after Maurice Wurts and others had determined to build a slack water canal from this point to tide water on the Hudson; then the work of clearing off the forests began in earnest.



THE OLD TABERNACLE.

NOTE.—The above cut of the Old Tabernacle is from a free hand drawing by William H. Ham, reproduced from recollection and description as given in Dr. Dunning's Historical Discourse. Also from the recollections of George H. Mayhew, John Geary, T. J. Ham, Horace C. Hand and Alfred Hand. The dimensions of the building, as originally erected, were 16 feet by 48 feet with a shed roof. It was in this condition when Rev. Gideon N. Judd preached in it; also when Rev. Joel Campbell organized the First Presbyterian church of Honesdale. It was enlarged by building the other half making a building 32 feet by 48 feet. The strip down through the center of the gable shows how it was spliced together. The entrance was from the gable towards the river. The view given is from the road which is now very much as it was then as you approach the building from Main street with Irving Cliff for a back ground. The oak and pine on the point are remembered by old residents. After the Presbyterians abandoned the building it was used by the Baptists and others. Lorenzo Dow, that eccentric Methodist preacher held a service here and in order to escape the curious crowd jumped out of the window and passed on his way. Rev. William Raymond is remembered by L. S. Collins as holding revival meetings here. The green about the Tabernacle would be filled with vehicles and teams, some of them ox teams, on such occasions. It was also used for a school house, and youthful oratory in declamation and debate was heard here. As churches were erected the glory departed from the Old Tabernacle and it was put to baser uses such as storage of hay, etc. Evidence of the foundations still remain and the location in the picture is correct. The building is gone, together with those that worshipped there, but the church organized by nine persons with great faith in the future of the town as well as of the church, still remains, a monument to their faith and devotion.

This region was not neglected by the settlers because it was unknown, for John Penn, a grandson of William Penn, had issued a warrant for the Indian Orchard tract to Jonas Seely, of Berks county, and the survey of that tract extending about seven miles down the Lackawaxen river, and containing 8,373 acres, had been made. In 1789 the title of Jonas Seely was sold by the sheriff of Northampton county to William Moore Smith, who, in 1791, sold it to William Hamilton, of Philadelphia. In 1810 William Hamilton sold 152 acres from the northwestern corner of this land to Mordecai Roberts, a Quaker who had acted as a messenger for General Washington during the Revolutionary war, and who as a consequence, had a price set on his head by the British. In 1822 he conveyed this land to his son Mordecai Roberts, Jr., who cut some of the heavy timber on the tract and in June 1823 conveyed it to Samuel Kimble, who appears to have commenced immediately to make a clearing in the forest, and in 1824 or 25 had erected a house on the land. This house was made of thick plank halved together at the corners of the building and was built in the form of what is known as a blockhouse. It stood back from Church street between Fifth and Sixth streets and was the first house in Honesdale. In a short time Kimble sold 107 acres from the northern part of this land to Maurice Wurts, who in turn conveyed it to the Delaware and Hudson Canal Co. The northern line of this tract extends nearly east and west through the center of Central Park.

The northern part of the town is located on a tract surveyed on a warrant from the Surveyor General's office, in March 1803, to William Schoonover, who on the 23d of April 1804, conveyed the southern part, including the portion within the present boundaries of Honesdale, to Jason Torrey. Central Park was donated to the borough by Jason Torrey and the Delaware and Hudson Canal Co.

The definite location of the canal, making Dyberry Forks the point where the boats would be loaded, gave an immediate

impetus to the work of felling the timber and clearing the forest from the ground where Honesdale now stands. Jason Torrey had his son Stephen Torrey here superintending the work, and in April and May of 1826 a portion of the land, at the junction of the rivers where the trees had been felled in 1815, was cleared of logs and brush and cultivated, and in the autumn of that year a boarding house was erected on the Lackawaxen not far from the Dyberry, and William R. McLaury and his wife occupied it and kept boarders. This house which was subsequently enlarged and known as the Tabernacle was the first house north of the Lackawaxen and the second in Honesdale. If a monument is ever erected to the memory of the pioneers of Honesdale, this is the spot where it should be located. January 1, 1827, the felling of timber north of the Lackawaxen was prosecuted with vigor, and during the summer of that year the village was plotted north of the West Branch, as they called it then. Charles Forbes erected the Wayne County House in the fall of 1827, and Isaac P. Foster built the substantial residence, now owned by his granddaughter Mrs. Horace Weston on the corner of Main and Park streets, the same fall. Early in 1828 the Delaware and Hudson commenced to clear their land south of Ninth street, and late in that year that portion of the town south of Ninth street was plotted and building upon it commenced. In fact there were two villages started, the one situated north of the Lackawaxen on the Torrey land, and the other situated mostly south of Ninth street on the Delaware and Hudson land, but in the summer of 1829 the central part of the town, comprising the lands extending from Ninth street to the Lackawaxen was laid out. The first bridge across the Lackawaxen where Main street crosses it was built with log abatments and a log pier in the middle, in October 1827. This bridge connected the two villages which were rivals for many years.

The first road into the town was built by the Delaware and Hudson in 1827 and passed up by the old Methodist church and connected with the Milford and Owego Turnpike near the

old Phillips place. They constructed this road for the purpose of hauling coal with wagons, in order to have some ready for shipment on the canal. The Honesdale and Clarksville Turnpike was incorporated in 1830 and the Honesdale and Bethany Turnpike in 1831. These roads together with the bridge across the Lackawaxen placed Dyberry Forks, or Honesdale as it was now called, in communication with the system of roads that had been opened in the county up to that time. The Honesdale post office was established with T. T. Hayes postmaster in 1828 and a school had been established on the corner of High and East streets with Lewis Pestana and Charles P. Clark as teachers in 1828, while M. W. Whitney had a school in the lower town. Stores, hotels, harness shops, blacksmith shops and everything that goes to make up a village, were being established in the town which was springing up from the wilderness, very similar to the manner in which western towns now grow up. A Sabbath school, which will be noted hereafter, was established in 1828, and Rev. Gideon N. Judd, a friend of Isaac P. Foster, preached the first sermon that was ever preached in Honesdale, in the boarding house or Tabernacle, probably in 1827 or 28.

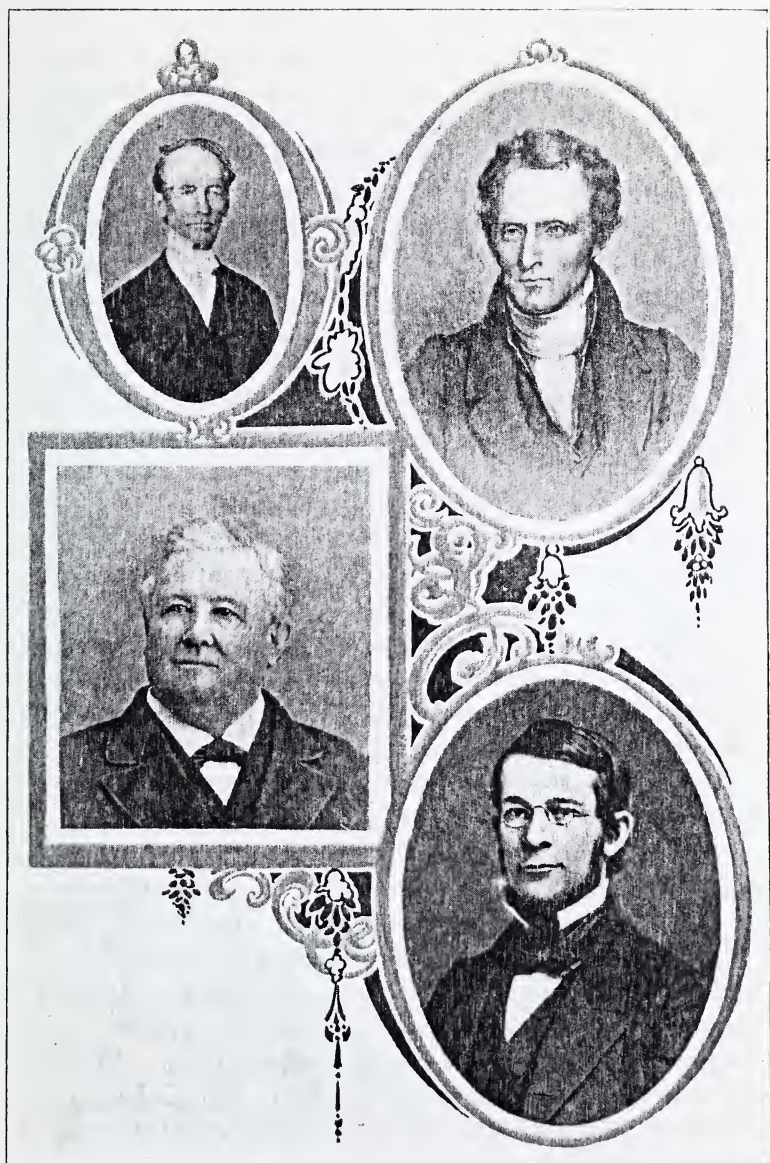
Many of the people who had found their way to the new town were church members, and an effort was made to secure religious instruction by circulating a subscription paper, which was drawn up and circulated by Edward Mills, who at that time was hotel clerk in the Wayne County House. Mr. Mills did not hesitate to present his subscription paper to transient guests, as well as residents, consequently there are names on that paper of non-residents. The paper reads: "The subscribers, inhabitants of Honesdale and vicinity, being desirous of obtaining and enjoying a preached gospel in the neighborhood, and believing it to be a means well calculated to promote social and individual happiness, and at the same time adding greatly to the respectability of the place, do agree to pay the amounts respectively affixed to our names to Joseph L. Kellogg, Edward Mills, Isaac P. Foster, Committee of the Presbyterian Society in this

place, for the purpose of employing Rev. Joel Campbell to labor one-half of the time, for the term of one year, commencing the 1st day of January, 1829, and ending the 1st day of January, 1830, or for such portion of the time during the year as there may be funds subscribed, provided an arrangement can be made with Mr. Campbell to perform the above named labor; if not, then to be applied as compensation to such other evangelical gospel minister as the committee shall employ.

"Dated Honesdale, Dec. 23d, 1828."

This paper is signed by the following individuals subscribing various sums: Alanson Blood, Edward Mills, Elam Woodward, Albert Jones, David St. John, Charles P. Clark, Preserved Hind, David R. Stark, Levi Schoonover, Joseph Skinner, Benjamin Staysa, Timothy C. Staysa, Orrin Hind, Christopher Beardslee, Thomas Young, George W. Dickenson, Joseph L. Kellogg, Samuel H. Benedict, Isaac P. Foster, Leonard Graves, J. B. Jervis, Charles Forbes, William C. Rose, Revillo C. Hatch, Timothy B. Jervis, Charles Bartlett, John McMillan, Ira Tripp, Russel Spencer, Timothy N. Vail, Alvah Adams, Stephen Torrey, Thomas T. Hayes, William Schoonover, Z. H. Russell, Joseph Spangenburg, John Maloney, Jeremiah Howell, Charles W. Smith, Charles McStraw, Hamilton Bonner, Richard L. Seely, Amos Y. Thomas, John Capron, Russel F. Lord, Asa Torrey, Alonzo Bentley, John Young, Stephen Kimble, Joab W. Griswold, Horace Baldwin, Josiah Lamphier, Stephen Brush, Nelson Blood, Allen G. Plum, Alvah Wheeler, Samuel Smith, Benjamin Garrett, Charles Comstock, Maurice Wurts, J. B. Mills, Sidney T. Robinson.

The following statement in relation to these men was made for the author by John Torrey or James H. Sutton: David St. John was a baker and with Uriah Whittenhall established the first bakery in the town, north of the B. B. Smith place; Preserved Hind, David R. Stark and Levi Schoonover worked for Stephen Torrey; Joseph Skinner, Benjamin Staysa, Timothy C. Staysa and Orrin Hind were laborers; Thomas Young was a brother-in-law of the Wurtses, the first collector on the canal



REV. JORI CAMPBELL,
REV. H. C. WESTWOOD

REV. GIDEON N. JUDD
REV. DR. SKINNER

and an active Christian man; Joseph L. Kellogg built the store north of John F. Roe's and went back to New York; Dickenson and Benedict were laborers; Leonard Graves was the first tailor in the place and became one of the editors of the Herald; J. B. Jervis, chief engineer on the canal, for whom Port Jervis was named; Charles Forbes was the first hotel keeper and came here from Smiley Hollow, Susquehanna county; William C. Rose, father of L. O. Rose, was one of the superintendents on the canal; Timothy B. Jervis was with the engineers and a member of the church; Bartlett, McMillan and Ira Tripp were Scranton men; Russel Spencer, one of the first blacksmiths; Timothy N. Vail had his shoemaker shop where A. A. Grambs' store is; Alvah Adams was a carpenter who lost his arm when they discharged the cannon in honor of the running of the Stourbridge Lion; Thomas T. Hayes was a merchant whose store was on Park street on the lot that is now vacant and here was the first post office; Schoonover, Spangenberg and Maloney were laborers; John Capron was a mason who located his lot by pacing it and had it nearly correct; Alonzo Bentley was a boat builder who afterwards owned Bentley Hill; Stephen Kimble had the grist mill at East Honesdale; Joab Griswold was a brother of Mrs. Gumm, he removed to California in 1849. Allen G. Plum, son of Hiram Plum, was a carpenter; Alvah Wheeler built the house near W. W. Weston's; Samuel Smith, the father of the Smith Hill Smiths; Charles Comstock came from Abington and ran the saw mill near the Tibbetts place on the Lackawaxen, for Stephen Torrey; Maurice Wurts was the projector of the Delaware and Hudson Canal and J. B. Mills was the engineer on the railroad from here to Carbondale.

With the funds obtained by this subscription the services of Rev. Joel Campbell were secured for half the time. He came down from Bethany during the year 1829 and preached every Sabbath afternoon for the inhabitants of Honesdale and vicinity. During the forenoon of the Sabbath a meeting was held and printed sermons were read.

On the 11th of February, 1829 the "First Presbyterian

church of Honesdale" was organized in the boarding house then occupied by Hiram Plum, which was afterwards enlarged and known as the Tabernacle. The following clergymen were present at the organization: Rev. Thomas Grear, of Milford; Rev. Burr Baldwin, of Montrose; Rev. James Adams, of Dundaff; Rev. Adam Miller, of Harford. Rev. Mr. Grear opened the meeting with prayer and delivered a discourse from II. Corinthians, 5th chapter and 20th verse: "Now then we are ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." After the sermon Rev. Joel Campbell proceeded to organize the church, and the following persons produced certificates from their respective churches: Isaac P. Foster and Mary Foster from the church of Montrose; Horace Baldwin and Olive P. Baldwin from the church of Dundaff; Stephen Torrey and Rebecca Schoonover from the church of Bethany; Lucy Forbes from the church of New Bedford, Mass.; Charles P. Clark from the church of Canterbury, Conn.; Joseph L. Kellogg from Central Presbyterian church, New York City. At this meeting Isaac P. Foster, Horace Baldwin, Joseph L. Kellogg and Stephen Torrey were nominated and appointed Ruling Elders. The meeting was closed with singing, and prayer by Rev. Adam Miller. February 14, 1829, the session met at the house of Isaac P. Foster and elected Joseph L. Kellogg clerk of the session. The house of Mr. Foster, which is still standing on the corner of Park and Main streets, was a meeting place for the session for many years and a home for ministers always. At the next meeting at Mr. Foster's all of the nine members of the little church were present, and they decided to meet on the evening of the first Saturday of each month for the purpose of prayer and mutual conversation. At this meeting they also adopted a Confession of Faith and Covenant.

On June 1, 1829, Maurice Wurts, John Littlejohn and John B. Mills were received into the little church on profession of faith. The perseverance of Maurice Wurts in promoting the Delaware and Hudson Canal Company, is one of the heroic

romances of business in this country; and his conversion while here in this wilderness is rather remarkable. He was under conviction while prospecting and directing his work in the wilderness about Carbondale. He came back to Honesdale to remain over Sunday, and some of his friends, who were with him, proposed that they should go hunting as deer and other wild game were plentiful here then; but he refused to go hunting Sunday and remained home to meditate and pray while his friends were hunting. Mr. Wurts was a Philadelphia merchant and was used to more refinement than he found in this wilderness, but still he chose to join this weak church of believers that were worshiping in a little boarding house, and he took two of his friends with him, Mr. Littlejohn and Mr. Mills, both of whom were connected with the Delaware and Hudson Canal Company. Perhaps the sincerity of this little band of Christians, worshiping in this humble way, had impressed this man as he had not been impressed in the city. Subsequently, in 1830, Maurice Wurts and John B. Mills took their letters recommending them to the communion of the church where they may attend in the city of New York.

August 25, 1829, the session made application to become connected with the Hudson Presbytery and sent Stephen Torrey as the first delegate of the church to Presbytery. The book is marked as approved by A. Thompson, Moderator of Presbytery, September, 1829, at Bethlehem. In 1830 Stephen Torrey was made clerk of the session in place of Joseph L. Kellogg, resigned. Mr. Kellogg, after staying in Honesdale about two years, took his letter and went back to New York City. During the time he was here he was given some prominence, being one of the first elders and the first Sunday school superintendent in the place.

After giving one-half of his time to the church for one year, on September 16, 1830, Rev. Joel Campbell was installed as the first pastor of the church, and he remained as such until September 27, 1836. Stephen Brush and Solomon Z. Lord were added to the eldership in 1830. During his pastorate the

struggling church had increased from the nine original members to 125 members. A parsonage and barn had been erected and the Tabernacle had been enlarged by doubling its size. Daniel Blandin occupied the first floor, and Rev. Joel Campbell and his wife the second floor, of the house on the corner of Fifteenth and Main streets, now owned by Judge Grambs. This house was the parsonage for many years. Mr. Campbell was an old time preacher and he denounced amusements so severely about 1831-2 that a number of his congregation were dissatisfied, and they united to form Grace Episcopal church. He was a tall spare man, dignified and courteous, but his health failed and he had to relinquish his pastorate and take a vacation. He appears to have given up preaching about 1835 but his pastoral relations were not dissolved until later. At a meeting of the congregation held Sept. 26, 1836, Stephen Brush in the chair and Daniel P. Kirtland secretary, a communication from Rev. Joel Campbell was read to the meeting setting forth that "his health was such as to render it impracticable for him to return and resume his pastoral labors with this church and congregation at present;" wherefore it was resolved that said communication be sent up to the meeting of Presbytery to convene at Gibson, on Tuesday, Sept. 27, 1836, with a request from the church and congregation that the pastoral relations be dissolved, and Stephen Brush, Stephen North and Stephen Torrey were appointed a committee of correspondence to supply the vacancy. They tried to make arrangements with Rev. Mr. Shotwell and that failing they were authorized by the church to try and secure the services of Rev. Gideon N. Judd. This failed and they finally secured the services of Rev. Joshua Bascombe Graves, in 1837, meanwhile Rev. Watters Warren preached as stated supply. During the years of Rev. Mr. Campbell's pastorate and Watters Warren's supply, the old church, occupying the same site as the present brick church, was erected and the struggling church was securely planted.

Among the members received during this period were such strong men as Isaac P. Foster, Stephen Torrey, Stephen Brush,

Richard L. Seely, Solomon Z. Lord, Russel F. Lord, John Torrey, Daniel Blandin, Daniel P. Kirtland, Stephen North, Jr., Stephen Cory, David Robertson, David Torrey. The town had grown to be a thriving village, and among the notable events were the trial trip of the Stourbridge Lion on the railroad track that ran from Honesdale to Seelyville, Aug. 8, 1829, it being the first locomotive that ever turned a wheel on a track, in America; the establishment of the Wayne County Herald in the southern part of the John F. Roe store in 1832; the establishing of the Honesdale Bank in 1836, and the starting of the Episcopal, Methodist and other churches. The Presbyterian church had in its membership some of the ablest and strongest men in town, when three men bearing the saintly name of Stephen, secured the services of Rev. Joshua Bascombe Graves, Nov. 28, 1837. He was installed Jan. 30, 1838, and continued until Sept. 29, 1842.

Nov. 28, 1837, Rev. A. Ketcham presiding, the session and trustees selected Mr. Graves and appointed Isaac P. Foster and Stephen Torrey to prosecute the call. Dec. 9, 1837, session appointed Elders Brush and Torrey to make division of the members of the church with reference to a systematic course of family visitation. At this time the session consisted of the pastor and five elders, I. P. Foster, S. Brush, H. Baldwin, S. Z. Lord, S. Torrey, and during this time such men as Isaac P. Foster, Charles Forbes, R. L. Seely, Abraham I. Stryker, John Torrey, Russel F. Lord, S. Z. Lord, Stephen North, Jr., Daniel Blandin, Thomas H. R. Tracy and Ebenezer Kingsbury, Jr. had been on the board of trustees, but the clouds were gathering for a storm to burst upon the church.

ANTI-SLAVERY AGITATION.

The Anti-Slavery agitation, which was rending church and state and which finally culminated in the mighty throes of a terrific civil contest, came into the discussions of the Honesdale Presbyterian church. The Abolitionists, led by Lloyd Garrison, Wendell Phillips and Gerritt Smith, were arousing the

most violent antagonism everywhere, for then as now, the great majority of the people were conservative and had great respect for vested interests that were entrenched under the laws and constitution. They were not in favor of slavery, but recognized that it existed under form of law and that its abolition would probably lead to violence. So hated were the fanatics, as the Abolitionists were called, that they were not protected by the authorities anywhere.

Oct. 21, 1835, Lloyd Garrison was dragged through the streets of Boston with a rope around his neck. In Utica, that same fall, four hundred citizens assembled in a Presbyterian church, with a Judge for their mouthpiece, and prevented an Abolitionists' meeting by demanding that their records be torn up and that they quietly disperse, and Nov. 7, 1837, Rev. Elijah P. Lovejoy was murdered at Alton, Illinois. On the 11th of May of that same year, Pennsylvania Hall which had been built by the Abolitionists, was burned down in Philadelphia. These outrages stirred the hearts of many people, still the great mass of the people remained conservative and despised the agitators, just as they despise radical reformers today.

Jan. 22, 1838, the session met at the parsonage and Rev. J. B. Graves and all of the elders were present, viz.: S. Brush, I. P. Foster, H. Baldwin, S. Z. Lord and S. Torrey. At this meeting a circular from the stated clerk of Presbytery was laid before session notifying them of a meeting to be held Jan. 30, in Honesdale, for the purpose of installing Mr. Graves and to take some action on the subject of slavery, and make an expression of opinion relative to the case of the late Rev. E. P. Lovejoy, if it is thought best. The session then adopted the following inquiry which Horace Baldwin, their representative, was instructed to make to Presbytery: 1. "Has the American Anti-Slavery society a claim upon the churches as a benevolent institution, which should give it a place in the pulpit on the Sabbath?" Jan. 29 they added two more inquiries. 2. "Is the subject of the abolition of slavery, in the mixed moral and political character in which it exists in the United States, entitled

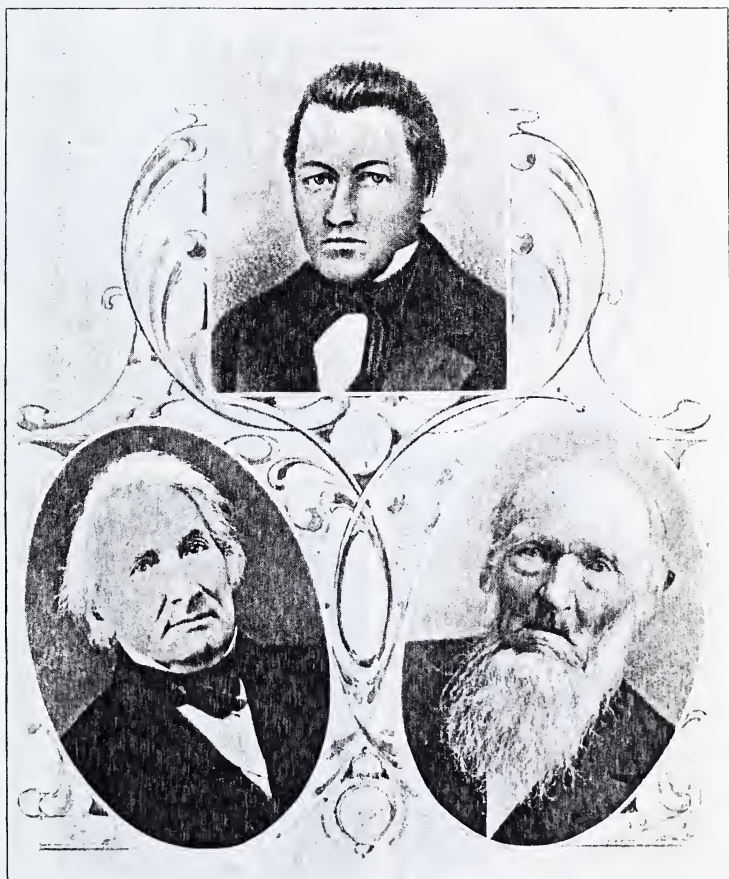
to a place among the doctrines of the gospel and as such to a place in the sanctuary on the Sabbath or on other days, when it is known that a portion of the congregation are opposed to the measure?" 3. "Ought Christians to withhold their support from the Bible Society, Tract Society, Missionary Society and other benevolent institutions, on the ground that slaveholders contribute to their funds?"

From the tenor of these questions it is very evident that the conservatives were in a majority in the session. I. P. Foster is known to have been an out and out Abolitionist, but he probably stood alone in the session, for at that time there were but few Abolitionists in the land. Sessions now were held in the meeting house, prior to this they had generally been held at Foster's or the parsonage.

March 28, 1838, I. P. Foster was appointed as delegate to Presbytery. April 9, at a meeting at Foster's this action was reconsidered and Horace Baldwin was appointed. The Presbytery answered the inquiries of the church as follows: No. 1 was answered in the affirmative. No. 3 was referred to Rev. J. B. Graves, Rev. A. Ketcham and Samuel Hodgson to report at next Presbytery and No. 2 was answered: "That the doctrine of immediate emancipation is sound, being founded on the word of God and as such it is a lawful subject to be treated in the sanctuary on the Sabbath." 2d. "That political discussions, whether bearing on the subject of slavery or any other question, ought to be conscientiously avoided on the Sabbath." 3. "That Presbytery does not recognize the soundness of the principle that a subject is to be excluded from the house of God on the ground that a portion of the members of the congregation are opposed to the measure, though in all such cases the dictates of prudence ought to be regarded." Overture No. 3 was finally answered in the negative, so that both sides could justify themselves under this ruling. The reformer could handle the matter in the pulpit and the prudent man could keep still, while they all should contribute to missions regardless of whether slaveholders did or not.

Elder Foster was appointed to represent the church in Synod at Morristown, N. J., on Oct. 16, 1838, and H. Baldwin, I. P. Foster and S. Brush were appointed to attend to the interests of the church at a meeting at Bethany. Mr. Graves began to lose his popularity with the people and at a congregational meeting held May 5, 1841, with John I. Allen, chairman and Thomas H. R. Tracy, secretary, the question of whether Presbytery should be asked to dissolve the pastoral relations existing between the church and pastor was voted on and nine voted yea and twenty-two no. At a meeting held June 16, 1842, present David Tarbox and R. L. Seely, trustees, and I. P. Foster, Stephen Brush, James S. Bassett and E. Kingsbury, Jr., elders; it was unanimously resolved, that in view of the situation of the church and society, we are of the opinion that the present pastoral relations with J. B. Graves should be dissolved. A committee was appointed to confer with Mr. Graves and he stood on his dignity and replied that he was unwilling to ask for a dismission and that if the society dismissed him "on them must rest the responsibility." The church did not hesitate much about taking the responsibility, for July 5, 1842, a meeting of the church and congregation was held and the elders and trustees were appointed a committee to make application to Presbytery to convene at Honesdale as soon as practicable to investigate all the difficulties in the church, and dissolve the present pastoral relations, if Presbytery thinks it best under all the circumstances of the case. At this time there had been difficulties in the session and the minister's salary was \$300 in arrears, in fact chaos reigned. Measures were taken to pay off Mr. Graves and his relations with the church were dissolved.

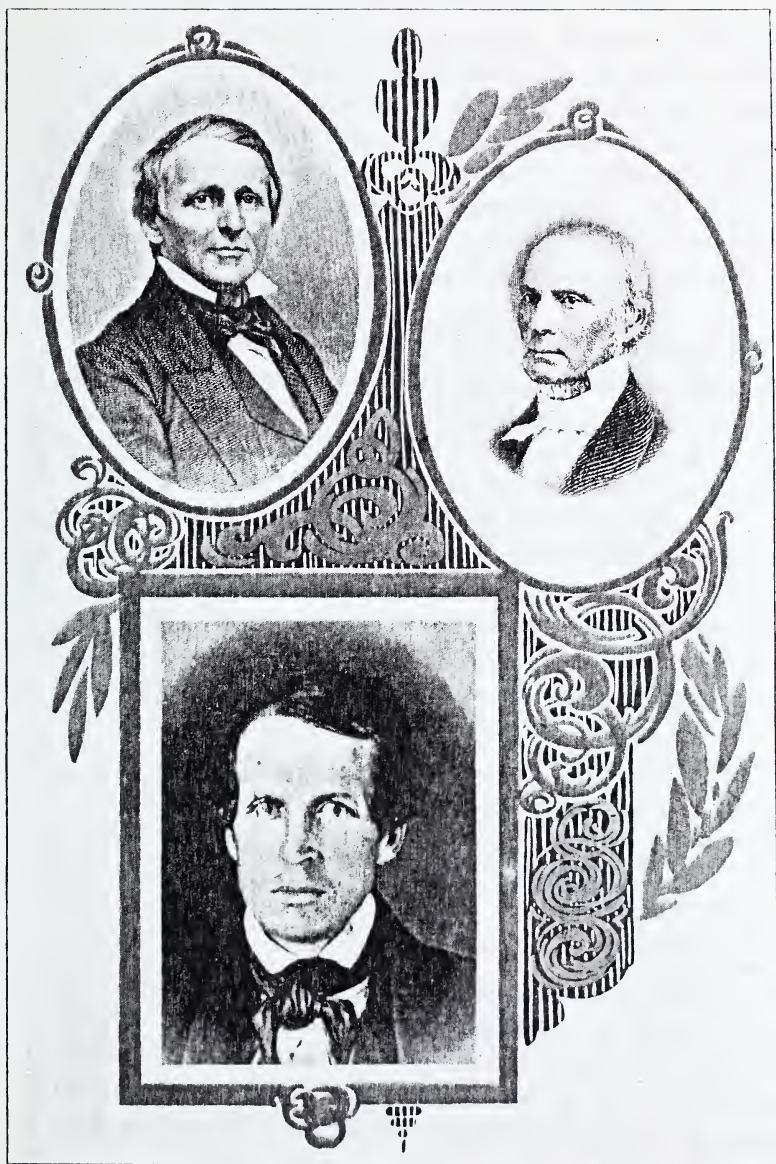
A number of persons had joined the church since Campbell and Warren's time, but the Torrey's had been about driven out of the church, and discord had taken the place of union. At this juncture a most fortunate selection of a pastor was made. At a meeting of the church and congregation at which Rev. Mr. Miller, of Bethany, was moderator and D. P. Kirtland



HON. EBENEZER KINGSBURY, JR.

ISAAC P. FOSTER

SOLOMON Z. LORD



REV. DR. H. A. ROWLAND
HORACE TRACY

R. L. SEELY

clerk, Elder Horace Tracy stated that the meeting was called to elect a pastor for the church, and on motion of John Torrey they proceeded to ballot and elected Rev. Henry A. Rowland, of New York City, agreeing to give him \$750 a year without a parsonage. At this time they intended to sell the parsonage, which they had purchased of Daniel Blandin, for \$1,000, probably with the intention of purchasing nearer the church; but Mr. Rowland preferred to be up out of town as it was then, and he furnished \$500, for which the trustees gave him their note, in order to repair the building.

Rev. Henry A. Rowland, D. D., was installed June 15, 1843. The installation services were as follows: Rev. Adam Miller, of Hartford, offered the introductory prayer; Rev. Jeremiah Miller, of Bethany, delivered the discourse; Rev. James B. McCreary gave the charge to the pastor; Rev. Henry A. Riley, of Montrose, gave the charge to the church.

Prior to the time when Dr. Rowland was installed all of the elders, that had stood by the church up to this, time had resigned. The records are imperfect at this point but according to Dr. Dunning's account, Stephen Torrey resigned Nov. 1, 1839, Solomon Z. Lord and Ebenezer Kingsbury Sept. 17, 1842, and on Oct. 15, 1842, the following letter is recorded:

HONESDALE, Oct. 15, 1842.

To the members of the Presbyterian church in Honesdale.

Dear Brethren and Sisters:—It has become the duty of the undersigned to resign to you and through you to the Great Head of the church, their official and active duties as ruling elders in this church, and we do hereby respectfully resign the same and request your acceptance.

ISAAC P. FOSTER,
STEPHEN BRUSH,
JAMES S. BASSETT.

This meeting had for its moderator James B. McCreary and for clerk John I. Allen. The resignations of Messrs. Foster, Brush and Bassett were accepted and Richard L. Seely and Horace Tracy were elected elders, and on the following day these elders elect were installed by request of the congregation, by the moderator, Rev. J. B. McCreary. Horace Tracy was made clerk and he kept a neat record.

This was the condition of the church when Dr. Rowland

came to Honesdale from New York City to enter upon his pastorate, and he proved to be the right man in the right place. During the twelve years and five months of his pastorate the church was greatly prospered. R. L. Seely and Horace Tracy, with their pastor, constituted the session until 1846. Dec. 11, 1845, S. D. Ward, son-in-law of I. P. Foster, John P. Darling, Stephen Torrey and William Reed were elected additional elders and they all refused to serve. The church evidently intended to heal all wounds by this action but the time did not seem opportune to Mr. Ward and Mr. Torrey to accept; and Mr. Reed, a conservative merchant, and Mr. Darling, a farmer who resided three miles out of town in Cherry Ridge, were induced to reconsider their action, and Jan. 31, 1846, they were installed as elders.

Dr. Rowland was an all round man. He could meet almost any one on his own ground, hence he was found among the people. Whenever any great event happened Dr. Rowland was expected to be there. When the fire company was started he was present. When the plank road was opened to travel in 1851, he was one of the speakers. He took delight in hunting and fishing and could cast a fly with the best of them. His wife was an agreeable woman and his daughters likewise, and altogether the family were very popular in Honesdale. During his time, in 1844, Penniman & Woodhouse established the Honesdale Democrat, now the Citizen, and that coterie of literary men known as the "Saints" was formed in Honesdale. The leading spirits in this movement were F. B. Penniman, C. S. Minor, B. B. Smith, H. A. Woodhouse, Henry Peet, Coe F. Young and a few others. The first three were members of the church and the others were pew holders or more or less affiliated with it. They were bright, independent thinkers and when they met at B. B. Smith's book store they did not hesitate to criticise sermons or doctrines. Dr. Rowland was a match for them and could parry their thrusts with good natured wit and they never got the advantage of him. The following is taken from a memorial volume of the life and services of Dr. Row-

land. Dr. Fairchild says: "On his settlement in Honesdale, June 14, 1843, he found the church and congregation very much affected by unhappy differences, which were connected with the history of his immediate predecessor in the pastoral office, who eventually was deposed from the gospel ministry. By the blessing of God upon his instrumentality, these differences soon were harmonized, confidence and affection were restored, and the congregation increased in numbers and strength, and was marked by general prosperity. Besides its growth in numbers and material resources, many of its members were hopefully converted to God, and added to the communion, and it soon became one of the most interesting, important and useful churches in the Presbyterian connection."

There were several revivals while Dr. Rowland was pastor at Honesdale. In 1844, thirty-seven members were added at one time, thirty-four of them being on profession of faith. In 1847 about twenty were received. In 1848 the church having become too small for his congregation, a subscription of nearly \$3,000 was made to repair and enlarge it and pay off the debt. In July following the enlarged church was opened with all the pews taken. In 1850, after a revival, twenty-three were admitted to the church. At the close of the year he sums up his work as follows: Forty-nine received into the church, thirty-nine on profession of their faith. Theodore Parker came to Honesdale to preach Parkerism and "Dr. Rowland deemed this an occasion in which he was specially called upon to stand up for Jesus; and for His gospel, and he accordingly preached with marked ability and success, a series of sermons, in which he showed the real nature and influence of the principles which Mr. Parker so boldly avowed." He did not confine his efforts to the pulpit but vindicated his opinions through the press. He wrote most of his books while in Honesdale. In 1850 he published an octavo volume of 300 pages "On the Common Maxims of Infidelity;" "The Path of Life" in 1851, and "Light in a Dark Alley" the same year; the "Way of Peace" in 1854. He wrote frequently for the newspapers and articles bearing

his signature were published in the Honesdale papers.

A gentleman visited him at his residence in Honesdale and said: "I could not but admire the many marks of his activity and usefulness, both in his congregation and among the people generally. He seemed to be acquainted with everybody, rich and poor, old and young, on terms of cordial friendship with all, and ready to promote their best interests in every way."

While at Honesdale his horse, Kate, was stolen and he wrote a letter giving an amusing and humorous description of her qualities and habits. The letter was republished and circulated extensively in the public prints, giving such a good description that the purchaser of the animal recognized it. He wrote to Mr. Rowland and Kate was soon going her rounds as usual.

Jan. 27, 1851, Stephen Torrey was reelected to the eldership which he accepted after some hesitation, and at the same time Stephen D. Ward and Dr. Adonijah Strong were added to the session. With these additions the church had a strong session. Nov. 9, 1855, Dr. Rowland announced to the session that he had received a call from the Park Street church of Newark, N. J., which he felt inclined to accept.¹ The session adopted resolutions expressing confidence in their pastor and promising him their support should he remain with them. He concluded to go, however, and the pastoral relations were dissolved Dec. 23, 1855, when Rev. E. O. Ward, of Bethany, preached to the congregation and declared the pulpit vacant.

The first lecture room was built in 1848 through the instrumentality of the women of the church, and 340 persons were added to the church membership during the twelve years and five months of this pastorate. Dr. Rowland found confusion and discord in the church; he left union and peace, and unlike his predecessor, he left with the sincere regrets of his congregation. His family also had made friends and their removal was considered as a loss to the community, not only by the church and congregation, but by the community generally.

At a meeting of the First Presbyterian Society, March 18,

1856, at which Rev. E. R. Fairchild was chosen moderator, and George G. Waller secretary, Rev. Thomas H. Skinner, Jr., of New York City, was unanimously called to the pastorate at a salary of \$1,100 a year, payable semi-annually, together with the use of the parsonage. The session and the trustees were directed to sign the call, and R. L. Seely, C. P. Waller and Ezra Hand were chosen to prosecute the call. Mr. Skinner accepted the call and was installed as pastor the following June. He remained until June 29, 1859, when he resigned to accept a call to a Dutch Reformed church on Staten Island.

Rev. Mr. Skinner came to the church with considerable prestige as the son of Dr. Skinner, Professor of Homiletics in Union Seminary. He was a city bred man and his life had been spent in the city and the schools, hence he had but little knowledge of practical affairs in a rural community. It is said that he ordered pea brush by express from New York and that he said there was not a scholarly man in Honesdale. He appears to have preached ultra Calvinism to his congregation and otherwise was too academic and theoretical for the common sense men of affairs who were building up this new town. A number of the members of his congregation induced him to undertake to teach a Bible class, which was held in the Democrat office, now used as a store by J. A. Reitenauer. His uncompromising attitude was a challenge to that literary coterie composed of F. B. Penniman, C. S. Minor, B. B. Smith, W. H. Foster, H. A. Woodhouse and others and they attended the Bible class; not particularly for the benefit which they hoped to receive, but rather to question the young minister. Of course it is an easy matter to ask questions that no man can answer, and these practical hard sense men of every day life ran against the more stilted pretensions of the young student. That Mr. Skinner tried to preach the gospel as he understood it, is evident, but it appears that his preaching was criticised and among other things F. B. Penniman accused him of preaching Antinomianism, which is a teaching that under the gospel dispensation the moral law is of no use or obligation, but that

faith alone is necessary to salvation. This would be a serious charge if true. At a meeting of the session held Feb. 16, 1858, at which Elders Richard L. Seely, Adonijah Strong, William Reed, Stephen D. Ward and Stephen Torrey were present, the moderator, Rev. Mr. Skinner, laid before the session a letter to Mr. Penniman which he had formulated for their consideration and action. This letter among other things says: "If you consider that your pastor teaches Antinomianism, or any other error, it would be a more proper way for you frankly to say so to him, and if you failed to convince him, then to impeach him before the presbytery,—but we feel that it is both wrong and unchristian to undermine his influence among his own people and the congregation by such a method as you have pursued of late." At the next meeting of the session, at which Elders Seely, Reed, Darling and Torrey were present, the paper was discussed and the session decided that the proper course to pursue was for some of their number to visit Mr. Penniman but to take no official action at present. At the next meeting Stephen Torrey reported that he had visited Mr. Penniman and admonished him concerning what he and others considered to be improper on his part, concerning expressions made by him about the preaching of our pastor, that while Mr. Penniman claimed the right to criticise the public preaching in our pulpit, which right he was not willing to yield, he admitted that he might have been injudicious as to the time, manner and circumstances under which he had given expression to his criticism. Both R. L. Seely and S. D. Ward offered the resignation of their elderships at this meeting but neither was accepted. F. B. Penniman was the descendant of a long line of Dissenters and Independents in religion and was an anti-slavery and temperance advocate, with practical ideas on most subjects. He was even then editing a sort of free lance called the Honesdale Democrat, a Whig paper, and he would be about the last person in the town who would give up the right of criticism of public utterances, whether from the pulpit or anywhere else. On the other hand he was associated with men that were more

or less skeptical upon points that are generally considered essential in the church and it is possible that their criticisms were not always just. As a result of it all, Mr. Skinner resigned and had he not preached a farewell sermon that was published that reflected upon the session, all further allusion to the matter would have ended. This sermon was published at the request of C. P. Waller, J. B. Sinclair, James R. Dickson, S. D. Ward, T. S. Fitch and David Beers. In this request Dr. Skinner is commended for his independent, manly and truthful dealing with the people of his charge. This published sermon has a preface in which Mr. Skinner says: "There was a disagreement not in minor matters but in central and radical points; nay, in the very basis of the whole of our standards, the authority of the Bible as the only Rule of Faith and Practice. It was said there was another rule; the Bible could be accepted only as judged and endorsed by the Reason, or Intuitional faculty, miracles were not the ultimate test of Spiritual Truth." This and much more was urged as being a matter of difference between Mr. Skinner and the church. Appended to this sermon was a testimonial to Mr. Skinner's faithfulness as a pastor and to his "magnifying the Old and New Testaments as the Inspired Word of God as the only and infallible rule of faith and practice." This was signed by A. Strong, J. P. Darling, C. P. Waller, G. G. Waller, Seth W. Powell, J. H. Sinclair, J. S. Wright, Isaiah Snyder, William J. Fuller, Earl Wheeler, Stephen G. Cory, Jeremiah Clark, John F. Roe, David Beers, Ebenezer T. Losey, Elam Strong, W. W. Weston, D. M. Eno, George F. Knapp, J. H. Sutton, John H. Crawford, C. King, Coe Durland, H. L. Phillips, Chauncey Deming, S. D. Ward, William Reed, E. F. Torrey, H. C. Hand, H. W. Stone, A. Cummings, Dwight Reed, C. F. Young, T. S. Fitch, W. T. Eastabrook, B. Sherwood, James R. Dickson, E. T. Beers, D. Blandin, Jesse Van Steenberg, Robert J. Knapp, Nathaniel Beers, George Snyder, William H. Stone, Moses Ward, F. A. Doney, D. R. Burnham, Thomas H. Dickson, Levy McCreery, David Robertson, John Robertson.

When this sermon was printed with its preface and formidable array of names, including some of the session, those members of the session that had not signed felt that they were placed in a false position. At a meeting of the session held at R. L. Seely's, Sept. 19, 1859, the clerk of the session, Stephen Torrey, was requested to prepare a letter to Rev. Mr. Skinner setting forth the differences as they understood them. This was a long letter and was signed by Stephen Torrey, William Reed, J. P. Darling, R. L. Seely and A. Strong. S. D. Ward had resigned and considered that he should not act. This letter reviews the address and justly concludes that the prominent idea that runs through it is, that the session had differed with their pastor concerning the mode to be pursued to free the church from radical doctrinal error and that these errors relate to the authority, the authenticity, the interpretation, the all sufficiency, the exclusive prerogative of the Bible in matters of religion. The letter then states: "Now whatever may be true concerning the existence in the church of the radical errors in doctrine mentioned in your address, we think that you will candidly admit that no vote has under any circumstances been given or called for concerning these doctrinal errors; or the best method of dealing with the individuals entertaining or supposed to entertain them." Further on, the letter states in substance, that nothing had been brought to the notice of the session excepting what related exclusively to himself, of the course of conduct of one who had represented that he taught Antinomianism, thereby undermining his influence. Mr. Skinner's reply to this letter was filed but cannot be found, that it was not satisfactory is evident from the tenor of the reply of the session. So at last Mr. Skinner and the session differed as to what they differed about.

That Mr. Skinner was annoyed by the criticisms of the so-called "saints" is evident, that the members of the session were not anxious for any heresy trials is manifest, and that under all the circumstances it was best that he should resign is doubtless true. He appears to have been a good man but a misfit at this

place at the time he was here. He finally found his true sphere in McCormick Theological Seminary at Chicago, where he was "Dr. Skinner" and a success. Fortunately the church did not suffer any serious division on account of this episode. This literary club turned up as evolutionists in Dr. Dunning's time and many of that scholarly man's most masterly efforts were directed against that theory. Darwin's theory was distorted by some of his followers, but after it was understood, the church no longer feared it. Whatever may be true as to any scientific theory, of one thing we are certain, that true science and the Christianity of the Bible never did and never will conflict. Skepticism changes with each succeeding generation but the Word of God abideth forever. Dr. Rowland, Dr. Skinner and Dr. Dunning, together with all the so-called "saints" have been gathered to their fathers and have to appear before a Judge that cannot err.

During the interval of two years after Dr. Skinner resigned the pulpit was supplied by Rev. David Torrey, Rev. J. W. Scott and many others, candidates and otherwise. The church was fearful about choosing a pastor, and ministers, owing to its difficulties, looked upon the church as a hard field for labor.

Rev. John B. Richardson, of Geneva Presbytery acted as moderator Dec. 2, 1859, and Rev. J. W. Scott, D. D. Jan. 9, 1860, otherwise the session generally chose one of its elders to act as moderator. Among other things the session recommended "in view of the present condition of the church and especially of the approaching meeting of the congregation to elect a pastor" that Wednesday next be recommended as a day of humiliation and prayer and that notice be given to that effect. No date is given but it was about the last of 1859. No account is given of the election of Rev. C. S. Dunning by the congregation, but July 5, 1861, he appears as pastor elect, acting as moderator. He was installed June 25, 1861. Dr. Dunning did not come to Honesdale without some misgivings, for Dr. Skinner had carried the difficulties of the church to the Presbytery and the matter had been discussed until it was known

throughout this section of country. The church was most fortunate in its selection of Rev. C. S. Dunning for pastor. His large hearted sympathies and massive logic soon won the hearts of his hearers, and differences disappeared. Mr. Dunning found his hearers capable, honest and willing to listen to reason, as a consequence the church was soon working harmoniously and the congregation was increased. There were several notable revivals during his pastorate, and there were about 375 persons received into the church during his time. The War of the Rebellion was in progress when he came here and the people were stirred with patriotic emotions. July 4, 1863, the record reads: "The session met at the Lecture Room at the close of a meeting notified for preparatory lecture, but which in view of the impending conflict of arms, in which the armies of our nation are now engaged on the battle field, (the time) was spent in special prayer in behalf of our nation and our armies, as well as preparatory to our communion season; present, Rev. C. S. Dunning, moderator, R. L. Seely, William Reed, J. P. Darling and Stephen Torrey, elders." Dr. A. Strong was generally at session meeting and these five elders constituted the session when Mr. Dunning came to the church. Jan. 2, 1864, the session placed a minute on its records as a tribute to R. L. Seely who is remembered for the faithful discharge of his duties in such a conciliatory spirit as to win the esteem of the church.

November 25, 1864, Isaac P. Foster and Stephen D. Ward were again elected as ruling elders and they took their places in the session which they had left, Mr. Foster in 1842, and Mr. Ward in 1860. Slavery was abolished as an act of martial law, made possible because of a war which the slaveholders precipitated themselves; and as a revenge of fate, the emancipator was one of the despised southern mountain whites. Many conservative people, who despised slavery but held that it could not be disturbed under the constitution, rejoiced when the slaves were freed by proclamation of the Commander in Chief of the Army and Navy of the United States.

From this time forward the united sessions sustained Dr. Dunning, and the church was greatly prospered. The old parsonage, where Judge Grambs resides, was sold to E. W. Hamlin and the lot on the corner of Tenth and Court streets, containing a house which was used for a parsonage until recently, was purchased of William F. Wood in 1865, and the large brick church was erected and dedicated June 25, 1868.

After the new church was dedicated nearly every pew was taken including the side pews. Dr. Dunning's preaching attracted many from other denominations. He was in the zenith of his power; and a new pipe organ with a good choir, still further added to the attractions of the service. The congregation that listened to him included lawyers, doctors, editors, bankers, merchants, Delaware and Hudson managers and leading business men generally. It was an intelligent and critical congregation and Dr. Dunning sustained himself with remarkable power. His pre-eminence as a great reasoner was freely admitted by his contemporaries. Neither did he fail as a pastor. He called upon his congregation at their homes and in their places of business. He had a sympathetic way of asking after business prospects that was appreciated by the people. John Brown, the undertaker, told an incident which was characteristic of Dr. Dunning. One day Dr. Dunning came into his place of business and asked him, in his friendly way, how he was getting along with his establishment. Mr. Brown told him that he was not doing very well, that he had not taken in money enough that week to pay his help and he did not know what he should do. Mr. Dunning expressed his sympathy and went out. Soon afterwards he came in with a roll of bills in his hand and said: "Here take this I don't need it just now and pay me when you can." He did not even count the money but turned and went out. Mr. Brown was surprised, for he did not even belong to Dr. Dunning's congregation, but he felt gratitude to Dr. Dunning for his thoughtfulness from that time forth.

Dr. Dunning had a good idea of business and could sympathize with his people in their business struggles and losses.

He carried the burdens of his congregation in his great heart. To him the pastorate of the church was a serious matter, and he listened to tales of woe that are confided to a minister, with a sympathetic heart. He was so constituted that he could not throw off these burdens easily, and his more hopeful wife sometimes rallied him about it and turned his thoughts in other directions. This was an undoubted benefit to him. Dr. Dunning's fame as a powerful preacher was far extended, and he received flattering offers of much larger salary to go elsewhere, but his fidelity to the Honesdale church would not suffer him to leave it. During the war he received \$2,500 salary a year, but he finally told the church that he thought this salary was so large as to be burdensome, and he voluntarily reduced the amount to \$2,000; although in thanking the church at one time for some gift, he said the church had always done generously by him, "giving him more than was nominated in the bond." His powerful sermons against Darwinianism did not affect the parties for whom they were preached as he had hoped, and he afterwards regretted that he had not preached the plain gospel instead. Of course Dr. Dunning did not fail to preach the plain gospel, but he doubtless concluded, as many others have, that men who cannot be reached by such preaching cannot be reached at all.

In 1870, Miles L. Tracy, Stephen G. Cory and Henry M. Seely were added to the session. In 1874, W. B. Holmes in place of S. D. Ward, deceased. In 1876, H. C. Hand and in 1878 John T. Ball. William Reed and Dr. A. Strong both died in 1879. They were both faithful men.

Sept. 16, 1874, the session adopted a minute highly eulogistic of Elder S. D. Ward, who for twenty years had been a member of the session. His death is deplored as having occurred suddenly, when Mr. Ward was in the vigor of manhood. The minute also says: "We desire to record our hearty testimony to the faithfulness and efficiency with which he has discharged his duties as a member of the session and of the higher judicatories of the church, and to the very valuable service he

has rendered this church in connection with our social religious meetings and the Sabbath school."

Dec. 2, 1876, the session adopted a minute on the death of Elder Isaac P. Foster. The session recognized in him a brother with whom they had often met to consult concerning the interests of the church. A man whose clear judgment, large experience, great Christian charity and thorough earnestness in the cause of Christ, rendered his counsel of great value. "He was chosen as a Ruling Elder in this church at its organization, and with the exception of a few years, of voluntary retirement, has continued to serve the church usefully and acceptably in that office, until his death." "We well remember his earnestness in prayer, in our social meetings, which he delighted to attend. * * * We lament our loss and rejoice in his glory." "How blest the righteous when he dies."

April 19, 1879, session met at Mr. Tracy's; present, Elders Holmes, who acted as moderator, Hand, Ball, Cory and Seely. At this meeting Messrs. Seely and Cory reported a minute on the death of Elder William Reed, which spoke of him as one of the most useful members of the session. "Mr. Reed was not a brilliant speaker, he was not a profound scholar, he was not an emotional Christian; but by a pure daily life, consistently seeking the advancement of the Redeemer's Kingdom and the good of his fellow men, always in his place in church and social meetings, and always ready to do his proper work in connection with the church, he was useful in his labors; perhaps more useful in his Christian example. In his business and social relations we never heard him charged with impropriety, but he was uniformly recognized as a good honest man. He was a man of excellent judgment and faithful to his convictions, such a man as the church and society always need." Shortly after the death of Mr. Reed, Dr. Adonijah Strong died. He was a modest, scholarly man; a gentleman of the old school.

Jan. 2, 1880, at a meeting of the session, of which Dr. Dunning was moderator, the following minute was adopted:

"In the death of Adonijah Strong, M. D., at the advanced age of 79 years, the session feels that it has suffered the loss of a highly honored member. By his thorough scholarship and rich experience he was eminently qualified to be a wise counselor and genial companion. In purity of life, amiability of spirit, gentleness of manner, forgetfulness of self and consideration of others, he was a bright example to us. Our senior in years, he was a 'revered father and beloved brother.'"

The first Young People's Society in Wayne county, was organized in this church in 1876. Its prayer meetings were held on Wednesday evenings and the regular lectures and prayer meetings were held on Friday evenings. There are many still living who recall with grateful remembrance those Friday evening talks of Dr. Dunning. In them he was less formal and more simple, but always earnest and impressive. Dr. Dunning's morning discourses were masterly efforts and too deep for many of his hearers, but his Friday evening lectures were comprehended and appreciated by all more fully than his carefully prepared sermons.

Sunday, Feb. 9, 1879, the congregation was surprised and made sad by the resignation of Dr. Dunning. As he summarizes his work in his resignation it is here given in full:

To the Presbyterian Church and Society of Honesdale:

Dear Brethren:—About nineteen years ago I was invited to become the pastor of this church. In view of the conflicting elements then existing in the church I declined the invitation. A year afterward it was renewed, and after mature deliberation I accepted the call to the pastorate. For eighteen years I have been your pastor. During these years, among the best of my life, I have given my undivided, undiverted care to your labor and service. As I review the past I see many deficiencies and much imperfection, but the great Head of the church has blessed the relations which we have sustained to each other. Peace and unity have been vouchsafed to the church during these years. Out of this church unity and peace has come outward prosperity. The humble structure of wood has given place to this stately edifice of brick; the lecture room has been removed and its dimensions greatly expanded; the parsonage near the church and the enlarged church grounds have come as the fruitage of these years. You have also been prospered spiritually. Powerful revivals have quickened the life of the church and added to the membership many whom we hope shall stand at last complete in righteousness at God's right hand.

Three hundred and sixty-one have connected themselves with the church during these years, 249 by profession of their faith in Christ and 112 by letter. Others have also been reached by the renewing power of the Spirit of God, who have united with other churches. These have been pleasant but laborious years. I have not during these years sought other fields of labor. You know that I might have had other and more conspicuous pulpits had I been willing to accept them. But I have hitherto given myself to you. You know what my work among you has been. I have always preached at least three times a week. Following the week of prayer I have often preached the whole month. For years I preached during the summer months three times on the Sabbath. Through these eighteen years I have been with you in all circumstances, in your prosperity and your adversity, in your sorrow and in your joy. In the church and lecture room, in your houses, at your beds of sickness and around your open graves, I have been with you. My dead sleeps with yours and among you I expect to rest at last, awaiting the breaking of the "illustrious morn." I have, with the session, represented you in Presbytery, the Synod and the General Assembly. Under all these multiform labors my health has been good until last summer when it became impaired. I had hoped that a few months of rest would bring back my usual strength. I have not recovered as rapidly as I expected and cannot in the immediate future labor as I have done in the past. God has no necessary men, the workmen may be crippled or die but the cause with stately step marches on. That your prosperity may not be hindered I have concluded to resign the pastorate. Thanking you for your uniform kindness during all these years, I hereby resign the pastorate to take effect at the close of this financial year, May 1st, and ask you to unite with me in requesting the Presbytery at its next stated meeting to dissolve the relation between us."

No wonder that many of the congregation were visibly affected while Dr. Dunning was speaking, for he had a warm place in the hearts of the people and they knew that his labors among them had been faithfully and lovingly performed.

The session held an informal meeting and prepared a notice to be read from the pulpit in the evening, requesting the congregation worshipping in the church, to meet the following Tuesday evening, to take action on the resignation. The matter was discussed at the meeting called and at another meeting held March 4, 1879. Resolutions were adopted earnestly requesting Dr. Dunning to reconsider his resignation and giving him one year's rest, with \$1,000 salary. This motion was made by E. F. Torrey as an amendment to M. L. Tracy's motion that the resignation be accepted. Mr. Tracy accepted the amend-

ment and it was carried. On motion of H. M. Seely, W. W. Weston and R. N. Torrey were appointed a committee to ascertain Dr. Dunning's determination and they were directed to assure him of the affection of the congregation and their satisfaction with his ministry.*

After mature consideration, Dr. Dunning announced from the pulpit, that with thanks to the congregation he had concluded to accept the proposition presented to him and withdraw his resignation.

In addition to giving Dr. Dunning \$1,000 salary during his convalescence, the church gave Rev. William Dunning, a brother of Dr. Dunning, \$1,000 to preach as supply during the year. He filled the pulpit during the year with great acceptance, and a number were added to the church during that time.

Dr. Dunning's health did not improve as he had hoped and April 2, 1880, he again sent in his resignation to the session of the church. In his letter he states that his health had improved, but he thought for complete restoration that he needed rest; also that the church needed a pastor in the full vigor of health. He further said: "Of what is involved in the sundering of the relationships and ties of a pastorate stretching over the space of nineteen years—the longest in the whole history of this church—I need not speak. The work of God is entailed, one may labor and another enter into his labors; one may sow and another reap, but he that soweth and he that reapeth may rejoice together."

April 10, session met at Mr. Cory's, and Stephen Torrey offered resolutions which among other things stated that the session did not feel it incumbent upon them to advise or recommend any course to the congregation in relation to Dr. Dunning's resignation, but they did recommend that such action should be taken as to maintain the friendly relations which

*Note. Dr. Dunning's sickness was of a character that led to great depression of spirit, and this reassuring message was sent to comfort him.

have hitherto existed between him and this church and congregation, whether the pastoral relations shall remain unchanged or shall be dissolved, in accordance with his request.

The trustees tendered Dr. Dunning the use of the parsonage, barn and lot, with the understanding that he was to have thirty days notice before he should be required to vacate. His resignation was accepted at a largely attended meeting held April 13, 1880, at which Stephen Torrey was called to the chair and H. M. Seely was made secretary. Mr. Seely offered resolutions highly complimentary to Dr. Dunning, who is commended for his purity of life, earnestness, fidelity to the Master, and his great ability in instructing and leading in spiritual things. "God has acknowledged his labors among us and blessed us in these labors by the outpouring of the Holy Spirit." * * The resolutions also state that: "We cannot contemplate the severance of the relations which our pastor has so long sustained to this church without extreme sorrow." Stephen Torrey and H. C. Hand were appointed commissioners to attend the meeting of Presbytery at Pittston, April 19, in behalf of the church, to unite with Dr. Dunning in having the pastoral relations dissolved.

Dr. Dunning was not only esteemed by his congregation, but the whole town, regardless of nationality or religious belief, regretted the necessity which led to the severance of his connection with the church and community. He had acquired that high position which a man with a true Christian character commands, and to this day his name is mentioned only to be praised.

After Dr. Dunning retired it was not an easy matter to fill his place. November 12, 1880, a meeting of the congregation was called, of which H. M. Seely was chairman and W. H. Stanton was secretary. On motion of C. P. Waller a ballot was taken and a large majority of those present voted in favor of proceeding to elect a pastor. The chairman read the names of those ministers who had filled the pulpit since Dr. Dunning's resignation, and votes were cast for Messrs. McAtee, Williams,

Dunning, Goss, Torrey, Ostrander, Dipps, Adams, Raffensberger and Thomas. Dr. Dunning was called to the chair and two more ballots were taken. Of the 95 votes cast Mr. McAtee received 51, and on a third ballot 59. Finally C. P. Waller moved and W. W. Weston seconded the motion that the matter be laid on the table indefinitely, and Mr. McAtee was invited to preach an indefinite time. He preached about six months. May 23, 1881, Dr. H. C. Westwood's letter to H. M. Seely was read and he was guaranteed \$400 to remove his family from Denver to Honesdale. May 13, 1881, a congregational meeting was held at the lecture room, at which Rev. D. K. Freeman, of Hyde Park, was moderator; a vote was taken on motion of Miles L. Tracy, seconded by A. Thompson, that they proceed to the election of a pastor. On nominating ballot, Rev. H. C. Westwood, D. D., Rev. S. T. Campbell, D. D. and Rev. W. A. McAtee were nominated. On the first ballot Dr. Westwood received 72 votes out of the 74 that were cast, and his election was made unanimous. Rev. Stephen Torrey, of the session, I. N. Foster, of the trustees and W. W. Weston, of the congregation, were appointed to sign the call, and the salary was fixed at \$1,800.

Dr. Westwood accepted the call to commence June 1st. July 12, 1881, he was installed. Rev. Dr. Dunning preached the sermon, Rev. W. H. Swift delivered the charge to the pastor and Rev. H. H. Welles delivered the charge to the people.

November 25, 1882, M. L. Tracy resigned as chorister to take effect January 1, 1883. His resignation was accepted and Mrs. Atkinson was requested to use her judgment in forming a choir.

December 8, 1882, Miles L. Tracy, after serving twelve years as an elder, declined a reelection, and Andrew Thompson was elected in his place. At this time Adam Reitenauer was elected deacon.

The session passed the following resolution in relation to the resignation of Mr. Tracy as chorister: "We desire to record our high appreciation of the service he has rendered. For

more than a quarter of a century he has been charged with the duty of maintaining a choir and conducting the singing which is so important a part in the service in the house of God." The resolutions also bear testimony to "the great degree of efficiency with which he has performed this service; in the church, in the social meetings, in the Sunday school and on funeral occasions, he has always been found in his place giving his thought, time and means to this work." "Mr. Tracy has rendered us a Christian duty and with no thought of compensation or reward in this world." Mr. Tracy was leader of the singing continuously from the fall of 1856, until January 1, 1883, and he declined to organize and drill another choir as he was requested to do.

October 23, 1883, a meeting of the congregation was held in the lecture room to consider Dr. Westwood's resignation. Dr. Westwood stated that the reasons impelling him to ask to have the pastoral relations dissolved were that he had received a call to the pastorate of the High Street Congregational church in the City of Auburn, Maine; that it was a unanimous call and he felt it his duty to go. He acknowledged that he had been treated generously by the church and he stated that his relations with the community generally, had always been very pleasant, so that Honesdale would always command his kindest memories and deepest interest. Dr. Westwood's letter, which manifested a good spirit, was met by the session in the same spirit, and Mr. Holmes offered very kind and commendatory resolutions, both in regard to Dr. Westwood and his talented wife, who was commended for what she had been to the poor, the young, the Sabbath school, in the Ladies' meetings, the literary class and the social circles. There were about fifteen persons, principally from the Sunday school, received into the church during Dr. Westwood's short pastorate. His resignation had other impelling reasons than those appearing on the face of the records. The church was very unanimous in receiving him and was pleased when he found another place of labor. The church was not very perceptibly affected by his

ministry one way or another. His wife, however, was a positive force and she was a willing worker, leaving her impression upon the ladies of the church.

CALL OF REV. W. H. SWIFT.

The annual meeting of the church was held in the lecture room, November 16, 1883, H. M. Seely presiding and R. N. Torrey secretary. After the treasurer's report had been received, Stephen Torrey offered a resolution, conformable to the request of the session of the church, that the meeting adjourn until November 30 to take action with reference to the selection and calling of a pastor. At the adjourned meeting R. M. Stocker acted as secretary in the absence of Mr. Torrey. Rev. Stephen Torrey stated the object of the meeting and the action thus far taken by the session. He mentioned Rev. W. H. Swift's name as one that had been considered. Judge Seely also spoke favorably of Mr. Swift and George G. Waller spoke unhesitatingly in his favor. On John T. Ball's motion, seconded by Mr. Waller, it was decided that we were ready to proceed to call a pastor. Thirty voted ready, nine against and two blanks. Judge Seely then called Rev. David Torrey to the chair, in order to conform to Presbyterian usage, that when a congregation extends a call to a pastor, a clergyman shall occupy the chair. A nominating ballot resulted in twenty-seven votes for Mr. Swift, one for David Torrey and one for Mr. Guild. At this juncture a discussion arose as to the effect of blank ballots, wherein it became apparent that all the congregation were not prepared to vote for a pastor. Judge Seely's motion, which was seconded by S. W. Powell, that proceedings be suspended until the next Friday night, was carried. This carefulness only illustrates the conservatism which has prevailed in the counsels of the church for years, when any important movement is to be consummated. A number of the leaders at that time were well advanced in years, and they had seen the church torn by dissensions over the pastorate in former years, which made them extremely cautious, and the recent experience when great unanimity had prevailed in calling a

pastor, who had disappointed the church, was not reassuring. This extreme cautiousness manifested itself at the next meeting December 7, 1883, when Rev. Stephen Torrey moved that the motion of last meeting, that we are ready to proceed to the election of a pastor, be reconsidered, which was done, then the original proposition was voted upon and received fifty-one yeas, eleven nays still appearing. It is due to history here to state, that during the whole discussion of the matter, no one questioned the fitness of Mr. Swift, and there did not appear to be any other person that was seriously considered. After a nominating ballot and electing ballot, in which Mr. Swift had nearly all the votes, E. F. Torrey moved that we extend a unanimous call to Mr. Swift. This motion was seconded by Mr. Waller and was carried by sixty-two yeas, seven nays and two blanks. On motion of George G. Waller, seconded by Andrew Thompson, a salary of \$1,800 and the use of the parsonage were offered. This motion and another that the salary be paid monthly was carried, and G. G. Waller, Esq., W. B. Holmes and W. W. Weston were appointed to prosecute the call. The pulpit was supplied during the winter of 1883-4, by Rev. David Torrey, and others, and in the spring Rev. W. H. Swift took possession of the parsonage with his family, and commenced work March 31, 1884. His first work was a preparatory lecture on the first Friday evening of April, and he was regularly installed as pastor of the church, May 7, 1884. Rev. Thomas R. Beeber, of Scranton, preached the sermon, Rev. F. B. Hodge, D. D., of the First Presbyterian church, of Wilkesbarre, gave the charge to the pastor, and Rev. David Torrey, D. D., gave the charge to the people. The church needed a strong, energetic pastor at the time Mr. Swift took charge of the work. True the church contained a large number of devoted and active workers. No church with a session composed of such men as Rev. Stephen Torrey, Judge Seely, W. B. Holmes, Andrew Thompson, Horace Hand, John T. Ball and Stephen G. Cory, with an active board of trustees and a large membership, could be said to be in a dying condition;

but the church certainly began to need a regular pastor, in whom the people had confidence; and Mr. Swift, by his strong Biblical sermons and energetic administration of the matters committed to his charge, immediately began to enthuse and awaken the church and congregation. The Young People's Society, which had almost ceased to exist, was reorganized. A new constitution was adopted and the devotional meetings were regularly conducted, with leaders and topics chosen in time to ensure preparation for instructive discussion. His clear forceful preaching attracted large congregations, and the work of the church in its various departments has been conducted with spirit and power during these years.

June 12, 1885, the session adopted the following minute relative to the death of Dr. Dunning. As this minute is a candid expression of the opinion of the session, which knew him well, it is an estimate of his character that is truthful and fair: "The death of Dr. Dunning has filled our hearts with profound sorrow. Intimately associated with him as pastor of this church and moderator of this session for nineteen years, we could but love him as a dear friend, while his splendid power of intellect and high attainments of learning called for our admiration, his consistent unassuming, but positive Christian character, his life among us, pure, devoted, earnest, consecrated to the Master and the Master's service in this church; his wise counsels, earnest exhortations, large hearted Christian sympathy with the joys and sorrows and all the experiences of his people, gave him a large place in all our hearts. Nor were his labors and sympathy confined to the people of his own church; but today multitudes in the community, attendants upon other churches and attendants upon none, extending to him the same admiration and respect, like us, recall his kindly words and acts and mourn his loss as that of a true friend. His influence was far reaching in the community. It was the influence, first, of a true man among men; secondly, of a man whose splendid equipment of intellect and learning were recognized by all; thirdly, of a man whose greatness was accompanied by an un-

assuming modesty; fourthly, of a man whose life was the constant and everywhere manifest expression of his love to God and love to man—of the religion which he professed. His service to this church was faithful, rendered under a high estimate of his personal responsibility toward us and toward God. Out of a full heart he proclaimed the whole counsel of God, whether men would hear or forbear to hear. He believed the whole Bible and preached it. Uniformly bringing to his pulpit careful preparation, his sermons were always full of thought, wrought out to logical completeness, well compensating for the close attention which they required from his hearers. * * He was a profound, close, clear, logical thinker; his diction was concise, exact, often very beautiful and his power in the pulpit was in what he said, rather than in the manner of its delivery—sustained by the consistent life which he lived. * * In Presbytery and Synod he was comparatively a silent member, but when he spoke his remarks were directly to the point under consideration, and commanded respectful attention. * * Nineteen years, the best of his life, he gave to this church. Nay, to this church he gave his life. Here was the wear and tear of brain which exhausted his physical health. * * During his pastorate five members of his session died—Richard L. Seely, Isaac P. Foster, Stephen D. Ward, William Reed and Adonijah Strong. * * They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

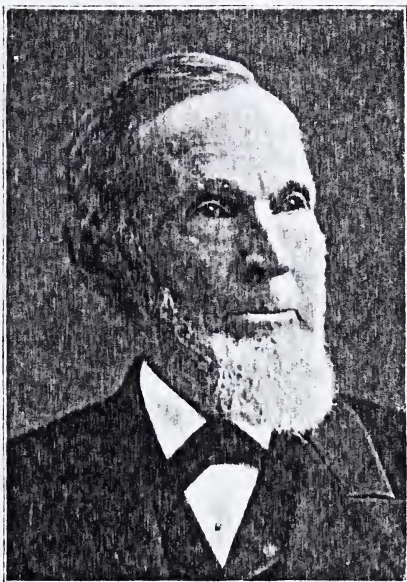
January 2, 1886, the election of Andrew Thompson, as superintendent of the Sunday school, was reported and approved.

January 15, 1886, the session record contains a note by H. M. Seely, clerk, that reads: “Stephen Torrey having been ordained by the Presbytery as a minister of the Gospel, we propose to recognize him as at least a corresponding member of this session, and to note his presence at our meetings where he is always welcome.”

Stephen G. Cory, who for 56 years had been a member of

the church, and for nineteen years a Ruling Elder, died April 7, 1889, aged 75. The session adopted resolutions of gratitude to God for having called Mr. Cory to his service while young, and having fitted him for eminent usefulness. He was commended for his love to the church and devotion to its service.

June 17, 1889, Rev. Stephen Torrey died at the home of his brother, John Torrey. He was the last of the charter members of the church and one of its first elders. During his life he had occupied nearly every position of trust, honor and duty in connection with the church. He helped organize the church, was one of its charter members, and was elder, trustee, Sunday school superintendent and finally was ordained to the Christian ministry. He was the first representative of the church in Presbytery, and frequently represented the church in Presbytery, Synod and General Assembly. He was a constant worker in establishing Sunday schools in the vicinity of Honesdale, extending over a territory for ten miles around. He was liberal with his means, not only with his own church, but in the work of missions. His name stands forth preëminent in the history of the church for the multiform work which he performed and the zeal and energy with which he did it. The church felt its great loss and appointed Sunday morning, December 15, 1889, as a time to hold a memorial service. Rev. Mr. Swift delivered a sermon on that occasion which was published. One of Rev. Stephen Torrey's strongest points was in his earnest prayers which would commence like this: "O God most holy; Thou who hast established Thy church in the world and hast said in Thy holy Word, 'the gates of hell shall not prevail against it.' We come to Thee now pleading Thy promises." Dr. Swift says: "He always talked with God, He was strong in faith giving glory to God. His prayers were marked by great humility, child-like confidence, intense earnestness; and all who listened were conscious of God's nearness, and so strengthened in faith and life. Mr. Torrey believed with all his heart in God's willingness to answer prayer, and so took his burdens to God and left them there." "He gave this testimony:"



REV. STEPHEN TORREY

The memory of the past is precious, affording as it does an occasion of devout thanksgiving to God for all his goodness to me in times of perplexity and intense solicitude to know what, under the then existing circumstances, the Lord would have me do. His assurance, 'and, lo! I am with you always,' is unchanged and unchangeable." He was a man of one book. He long ago forgot the Latin and Greek he learned at Harford. But he was possessed of an extraordinary knowledge of the Bible and Biblical Theology. No one who heard his examination for ordination will ever forget the profound acquaintance with the letter and the spirit of Scripture which he evidenced, or the clearness of his statements of doctrinal belief—his answers being usually given in the very language of inspiration; yet so simple that a child could understand them." Thus honored and lamented, the veteran soldier of the cross sleeps with his kindred in Glen Dyberry cemetery awaiting the resurrection of the justified.

December 27, 1889, W. J. Ward and Joseph A. Bodie were elected elders and they were installed the last of June 1890.

December 25, 1894, Hon. H. M. Seely died and the session entered a minute on the record from which the following is taken: "For more than thirty years he has been closely identified with the Sabbath school either as superintendent or teacher. For twenty-five years he was a faithful Ruling Elder, and for twenty-two years clerk of our session. His intellectual powers were of a high order. Possessing a clear and logical mind, he was enabled to grasp the deepest religious truths and in the same clear and logical manner impart them to others. Thoroughness was a prominent trait of his mind; having selected a subject he fathomed depths and scaled heights to which others could not attain. He encouraged rather than repressed scholarship in all, even though it led away from old and time worn theological grooves. His theology was as pronounced as his scholarship. It was of the heroic type, having formed his opinions on the Word of God, no power on earth could lead him to violate his convictions of right and duty, yet he was as

tender and loving as a woman. His great heart took in the poor, the ignorant and the sorrowing. His purse was ever open to relieve their wants; his benevolence was world wide; being left childless he was never more happy than when the children of others were about him."

After Judge Seely's death the session was increased to eight members and J. A. Reitenauer and R. M. Stocker were elected Ruling Elders January 16, 1895, and at the same time J. S. Gillen was elected Deacon and they were regularly installed in the chapel, January 23, 1895.

During Rev. Dr. Swift's pastorate thus far there has been three great revivals. The first was in 1887, at which time Mr. Swift held extra meetings for twelve weeks, and a large number from the Sunday school, and others, were converted. April 3, 1887, sixty-eight persons were received into the church. In 1892 the Methodist, Baptist and Presbyterian churches united in a union meeting under direction of Rev. E. E. Davidson, an Evangelist. Mr. Davidson was a sweet spirited man and he conducted these union meetings in such an undenominational and whole hearted Christian manner that the community generally felt their power. These were the last meetings of the kind, in which Judge Seely ever took an active interest, and none who attended will ever forget the earnestness with which he entered into the work on that occasion. All of the Protestant churches in town received accessions to their membership as the result of these meetings. Each person that manifested an interest was asked his church preference and his name was immediately sent to the pastor of the church to which he gave a preference, and in that way the spirit of rivalry that sometimes results from such meetings was restrained and great good resulted to the churches from the meetings so harmoniously conducted.

April 10, 1892, there were received into the church one hundred and seven by profession and three by letter. The Methodist, Baptist, Episcopal and Lutheran churches were all benefited by the meetings.

In 1896 Major Hilton, of California, and his singer, Mr. Teller, held union services in Honesdale, and April 12, 1896, there were thirty-two persons received into the church by profession and six by letter. Evangelistic meetings are harvest gatherers from the sowing done by others, to a large extent. The successful evangelists, like Moody and Davidson, are usually practical business men taken from the ranks of the church membership. Their success consists largely in arousing the church to organized effort; but a small portion of the work is done by the Evangelist, he enlists the members and leads them in systematic work. The evangelist can and does say and do things that a regular pastor of a church could not say nor do. His principal function is to bring the people to a decision. The work of the evangelist is being accomplished to a certain extent by the introduction of "Decision Day," into the Sunday school and Young Peoples' meetings. Several large additions have been made to the church membership recently, through this method. Most people are convinced that Christianity is just and true, but the difficulty consists in inducing them to act. Furthermore, most men intend some day to identify themselves actively with some church organization, but good intentions are of no avail. And yet the fact remains that every man does decide, for he who does not decide right really decides wrong, for in some matters what a man does not do positively is forced upon him negatively.

During Dr. Swift's pastorate of twenty years, now the longest in the history of the church, a great work has been accomplished. There have been added to the church membership over 640 members. A large proportion of these have joined upon profession of their faith, while a number have joined by letter from other churches. The membership of a church is constantly shifting and changing like the sands of the sea. As many are dismissed to other churches as are received from them, and more are thus dismissed in a town where the population is not increasing from new settlers from outside the town. Honesdale Presbyterian church is constantly dismissing mem-

bers to all parts of the land, particularly to the west, where our young men and women are filling places of usefulness in other communities. No church can rest on its laurels, but the work must be carried forward with constant vigor, otherwise the most powerful church in a few years would languish and die. Dr. Swift's preaching has been with spirit and power, he has pressed the claims of the Gospel upon his hearers with earnestness, directness and persuasive eloquence. As a result the membership of the church has been replenished and increased. During Dr. Swift's time a new chapel has been erected at a cost of \$20,000 and a new manse has been built and it is proposed to repair the church, a matter which is now under way.

May 6, 1898, Mr. Holmes, clerk of the session, made the following note: "During the past year the parsonage has been erected at a cost of \$4,819.62, and nearly all this sum has been contributed by our congregation during the process of erection. The ladies have furnished carpets, curtains and gas fixtures at an additional cost of \$396.24. The material is of wood—style of architecture, Continental. It has all the modern improvements and is a model of convenience and beauty. C. E. Decker, of New York, was architect and John D. Bryant, of Honesdale, builder. S. W. Powell rendered valuable service in looking after the construction of the building as representative of the trustees."

During the coal miners' strike, the Thirteenth regiment of Pennsylvania militia, of which Rev. Dr. Swift was chaplain, was called out to preserve the peace and protect life and property. The principal part of the regiment was stationed at Olyphant. The session met at the Wayne County Savings Bank, September 27, 1902, present, Elders Ball, Hand, Stocker, Ward, Thompson and Holmes. Elder Andrew Thompson was elected chairman. A postal from Chaplain Swift was read in which it was indicated that he might be absent from our church for some time. The clerk was instructed to invite the Rev. J. J. Rankin, of Scranton, Pa., to conduct preparatory service October 3 and to hold communion service October 5, and to pay him \$25 a

week for services. Rev. Mr. Rankin accepted the invitation and continued to occupy the pulpit, on the invitation of the session, for four Sabbaths, until Dr. Swift returned. At this meeting the elders arranged to take charge of the Wednesday evening prayer meetings by appointing leaders from the session. And here it should be stated that the week of prayer is regularly observed in this church, and with the exception of one meeting, which is conducted by the pastor, the other meetings are conducted by the elders of the church.

At the meeting of session October 3, 1902, the clerk reported the death of Mrs. Swift, who died August 25, 1902, aged 57. The church sympathized with its pastor in the great loss which he sustained in the death of his companion.

Dr. Swift is an eloquent preacher of great power in the pulpit. His principal theme is the love of God as manifested in the sufferings and death of his Son Jesus Christ. He presents Biblical truth vividly and calls upon his hearers, rich and poor, high and low, to repent, and classifies all who have not repented as sinners in a state of rebellion against God. He is broad in his sympathies and he calls upon his congregation to extend the helping hand to the downfallen and degraded as well as to the more respectable. His funeral sermons are considerate, kind and consoling. The dignified language of Scripture and the fitting word of remembrance are uttered with becoming solemnity, leaving the most hopeful view for the future of the dead that is permissible under the circumstances. During the twenty years that Dr. Swift has been pastor of the church he has conducted 446 funerals, a number of which have been for people outside of his congregation. He has also performed the marriage rite 250 times. His regular Sunday appointments are morning and evening sermons, Bible class 1 p. m. and service at Seelyville in the afternoon about once every four weeks. He usually attends Christian Endeavor meeting for a short time, just before evening service, and generally takes charge of the Wednesday evening prayer meetings, leading the singing. In addition to this he faithfully calls upon

the sick of the congregation and occasionally makes addresses to the G. A. R. and on other occasions, not specifically church work. He has been Moderator of Lackawanna Presbytery three times and has been Chairman of the Synodical Sustentation Committee of the Presbytery for a number of years. He has an annual vacation during the summer of four or five weeks—and for the last five years has been chaplain of the Thirteenth regiment, National Guards of Pennsylvania, and goes to camp with the regiment annually, during July or August, for ten days. The discharge of all these duties, engages the heart and intellect of the pastor. Surely the pastorate of a large church with its multiform interests is no sinecure. The pastor is sustained by a session of eight elders, nine trustees, three deacons and a congregation that is willing to do much work, and yet there is room for much more work to be done. Considering the great responsibilities that devolve upon the pastor, the elders and others may well consider whether they do all they should to uphold and sustain the great cause of which the church is the exponent and embodiment.

The church is moving onward however. We have begun the Twentieth century under favorable circumstances and we trust with the continued blessing of God that the Honesdale Presbyterian church will make a grand record in work for the Redeemer of mankind during the century upon which we have entered.

CHAPTER III.

MINISTERS, ELDERS AND DEACONS.

Honesdale Presbyterian church has been fortunate for the most part in its Pastors, Elders and Deacons. The pastors of the church have been Rev. Joel Campbell, first pastor and organizer, from 1829 to September 27, 1836; Watters Warren, supply for about one year, until November 1837; Rev. Joshua Bascombo Graves, from November 28, 1837, until September 29, 1842; Rev. Dr. Henry A. Rowland, from March 23, 1843, until December 20, 1855; Rev. Dr. Thomas H. Skinner, from March 18, 1856, until June 29, 1859. There were supplies of Rev. Dr. J. W. Scott, Rev. David Torrey and others until Rev. Charles Seely Dunning was installed June 25, 1861. He resigned February 9, 1879, and was granted one year leave of absence with a salary of \$1,000, meanwhile his brother, Rev. William Dunning, supplied the pulpit during most of the year at \$1,000 a year. Rev. Theodore White, Dr. Dunning's brother-in-law, also occasionally preached as supply, and in 1881 Dr. Dunning's pastoral relations were dissolved.

Rev. Dr. Henry Clay Westwood was installed July 12, 1881, and October 23, 1883, his resignation was accepted.

Rev. Dr. W. H. Swift was installed May 7, 1884.

Besides the regular pastor, a number of clergymen have preached to the congregation as supplies or during vacations. Among them were Rev. Charles Collins, Rev. Mr. Jewett, Rev.

T. A. Mills, of Memorial church, Wilkesbarre, Rev. Walter Q. Scott, Rev. J. J. Rankin.

The first sermon ever preached in Honesdale was by Rev. Gideon N. Judd, in the Tabernacle. Mr. Judd was a graduate of Union College and Princeton Theological Seminary, and it is some satisfaction to know that the first sermon preached here was not preached by a gospel pounder, but by a scholar of decided ability. Prof. Tyler said that he remembered him as his ideal of a gentleman, a Christian and a minister of the Gospel. Mr. Judd went to Montrose in 1818 as stated supply when the church had sixty members, it having been organized July 3, 1810, as a Congregational church. He organized the first Sunday school in Montrose October 14, 1818, with six scholars and two teachers, and September 12, 1823, he presided at the meeting when Montrose church adopted the Presbyterian form of government, and September 16, Isaac P. Foster was installed as an elder in the Montrose Presbyterian church along with six others. Mr. Judd went to Bloomfield, N. J., from Montrose, but he occasionally visited the scene of his labors in Pennsylvania, and during one of these visits he stopped with his friend Foster, and preached to the people here. Through the courtesy of Mrs. Horace Weston, a granddaughter of I. P. Foster, I am able to present a cut of Rev. Mr. Judd, also of Rev. Campbell.

Rev. Joel Campbell was born about 1796. His pastorate at Bethany, Pa., appears to have been his first pastorate. He commenced about 1827 and from January 1, 1829, to January 1, 1830, he supplied both the Bethany and Honesdale churches; thus, in a certain sense, did Bethany church become a parent church to the Honesdale church. During this time Mr. Campbell organized the Honesdale church as noted elsewhere. He gave up the Bethany church and became the first pastor of the First Presbyterian church of Honesdale, which relation continued until the pastoral relations were dissolved by presbytery which met at Gibson in September, 1836. Mr. Campbell was the only real old time preacher that Honesdale church has ever had. His health, which appears to have never been good, failed,

which was the cause of his leaving the Honesdale pastorate. He took charge of the North Hardyston church in New Jersey in May, 1838, and preached there eighteen years at a salary of \$450 a year. He was instrumental in organizing the Presbyterian church of Lafayette. He had a parsonage house with fourteen acres of land, to this he added twenty acres more by purchase, upon which he erected a dwelling. Edward Snyder writes of him, "that he usually preached three times on the Sabbath, but that he had not the physical ability to hold four or five meetings through the week, as some of his predecessors had done." "He won the affection of the children and was considered peculiarly happy in his addresses on funeral occasions." Two revivals of religion blessed his efforts, one in 1842 and one in 1850. He purchased a house in Lafayette village, removed there ministering to the Lafayette church until he died May 15, 1872, in the 76th year of his age. He was buried in North Church cemetery, in a lot donated for that purpose by the trustees. His wife, son, daughter and son-in-law are buried in the same plot. His daughter Amanda became the wife of David H. Kimble. This is copied from a memorial written by Rev. Alanson A. Haines, a convert in the revival of 1842. There are three children of Amanda still living, a son and daughter in Orange, N. J., and a daughter in Connecticut. The Newton Presbytery adopted the following minute: "Rev. Joel Campbell died on May 15, 1872, in the 76th year of his age, and the 45th year of his ministry. Mr. Campbell was an eminently Godly man, and useful minister, whose heart and hand were in the work of the ministry to the very close of his life. For thirty years he was widely known, and successive generations had grown up to enjoy his ministry, and to learn to love and revere him. His labors had been abundant and were greatly blessed, though for some years he had retired from a stated charge, he was honored to appear in his ministerial work and office at the very close of his days. He took part in the ordination and installation of a pastor and an elder two weeks before his death. Well may we say: 'help Lord for the

Godly man ceaseth, for the faithful fail from among the children of men.'” Such was the first pastor of the Honesdale Presbyterian church. A man of whom the church need not be ashamed. Probably no work that he ever did had such far-reaching consequences as the organization of this church in that humble boarding house.*

Rev. Watters Warren was born at Ludlow, Vt., October 8, 1801. He graduated at Union College in 1828 and was ordained at Guilford, Conn., March 22, 1831. He did Evangelistic work and supplied various churches. He died at Three Oaks, Mich., March 19, 1888, in his 87th year. The church prospered during the supply of Watters Warren.

Of Rev. J. B. Graves but little is known here. Rev. Dr. E. R. Fairchild in his funeral discourse of Dr. Rowland, says he was deposed from the gospel ministry. His wife is remembered kindly and let us hope for the best of one of whom we know so little. A number of persons were added to the church during his pastorate.

Rev. Henry Augustus Rowland, D. D., was born of pure New England stock and pious ancestry, at Windsor, Conn., September 19, 1804. He was the eldest son of Rev. Henry A. Rowland, pastor of the First Congregational church of that town, and grandson of Rev. David S. Rowland who had preceded his father as minister in that same church; and on his mother's side he was connected with the celebrated Jonathan Edwards and also he was descended from Rev. John Warham one of the principal pillars of the churches of Connecticut, so that Dr. Rowland was to the ministry born. In 1819, at the age of 15, he entered Yale College graduating in 1823. It was during his freshman year that he was converted. After teaching for a time at Glastenbury, Conn., he entered Andover Theological Seminary under the instruction of Woods, Stuart and Robinson. He remained three years and in 1827 was licensed

*Note. The assistance of Rev. E. Clark Cline, clerk of Newton Presbytery, is acknowledged in securing these facts about Mr. Campbell.

to preach by the Hampden Association of Congregationalist clergymen of Hampden, Mass. He worked for the American Bible Society two years, traveling about the country quite extensively. His first pastorate was in the Presbyterian church at Fayetteville, S. C. In 1831 a fire occurred an account of which was given to the north by Dr. Rowland as follows: "Sir—Fayetteville is no more; this morning the sun rose upon it in its beauty, and with gladdened hearts we flocked to the church of our God—now we are in ruins! * * * The tall steeple of the Presbyterian church seemed a pyramid of fire; for a while it stood firm—soon the bell descended with a crash—the steeple trembled, tottered and fell " Before a week expired he was authorized and requested to solicit funds to rebuild the church, which he did, and securing about \$9,000 the church was restored. He left Fayetteville in 1834 and became pastor of the Pearl street church in New York City. This church was burned May 2, 1837. On April 14, 1839, a neat and commodious structure of brick was dedicated, but the locality was unattractive and it was almost under the shadow of Broadway Tabernacle, whose pastor, Dr. Joel Parker, became President of Union Theological Seminary. Mr. Rowland was one of the original and earnest promoters of this seminary. May 7, 1843, he became pastor of Honesdale Presbyterian church and here for over twelve years he labored and wrote. In 1854 Union College conferred the degree of Doctor of Divinity on him. His labors in Honesdale have been noticed elsewhere. In a Memorial of his life the author writes of Dr. Rowland: although the ruling motive, purpose and desire of his life were changed by religion, his natural constitution was unaffected; his buoyant, unchecked spirits springing up as from a living fountain of health and enjoyment; his sportive humor, his warm affections remained. He continued to give free play to all those natural impulses, which he considered as in themselves innocent. There was never at any time in his life a single particle of austerity in his composition, and he did not believe that it was any part of religion. He never could see

why any person should be less a man or a citizen because he was a Christian. Through life he was without disguise the enemy of form and pretense, or what appeared to him to be such. Simple and natural, fearless and self-reliant, conscious of his own honesty and sincerity, he spoke freely as he felt. The rising joke the ludicrous combination of images which amused him, the strong or hyperbolical expression by which he might give emphasis to his opinions, in his familiar conversation and lighter writings which were generally the inspiration of the moment, he did not try to suppress. Those who only saw the foam which sparkled on the surface sometimes misapprehended him." Dr. Rowland impressed himself upon the people of Honesdale as a genial, all round, whole-souled man. He whipped our streams for trout and was generally on hand when anything that interested the public was being done. He could be sarcastic too, he preached the sermon when the Salem Presbyterian church was dedicated in 1854 and his reference to the ominous groans and shouting amens of the Methodists, and a man in vestments with his little black book preaching a sermon about fifteen minutes long, as he paid his compliments to the Episcopalians, were long remembered in the town. He certainly was bubbling over with wit and humor and it would come out occasionally. He left home when he left Honesdale, a fact which he afterwards realized. Dr. Rowland's family were very acceptable to Honesdale people. They were useful members of the church and of society. His son Henry A. was born in Honesdale November 27, 1848. He graduated at Rensselaer Polytechnic Institute and studied in Europe. He received the degree of LL. D. and occupied the chair of Professor of Physics in John Hopkins University, where he became famous as an experimental scientist and an authority in electrical experiments. He was elected President of the American Physical Society in 1889. He also attended the Electrical Congress in Paris where he was made Chevalier of the Legion of Honor. He died April 14, 1901. Anna and Mary are living and Frances, Jennie and Cornelia are dead. Rev. Dr.

Rowland died in Boston Sept 4, 1859. There are many people still living in Honesdale that remember Dr. Rowland kindly. As a man among men he won the community regardless of church affiliations.

Rev. Dr. Skinner—Rev. James G. K. McClure* presented the following minutes for the committee as appointed by Presbytery: It is with grateful appreciation of the Christian character of Thomas Harvey Skinner, D. D., LL. D., that the Presbytery of Chicago makes record of his death, which occurred January 4, 1892. Born of saintly parentage in Philadelphia, Pa., October 6, 1820, he early entered upon the life of Christian discipleship and was but twenty-three years of age when he was ordained to the gospel ministry by the Presbytery of New York. His pastorates were successively in the Second Presbyterian church of Paterson, N. J., the West Presbyterian church of New York City, the Presbyterian church of Honesdale, Pa., the Reformed (Dutch) church of Stapleton, L. I., the First Presbyterian church of Fort Wayne, Ind., and in the Second Presbyterian church of Cincinnati, O. In all these fields of opportunity he gave proof of broad scholarship, of earnest industry and of loving devotion to souls. His pastorates were marked by the faithful preaching of the whole truth as God revealed it to him, and by the faithful watchfulness over the lives entrusted to his care. He knew the rich joy of seeing multitudes accept the offers of grace and take their place in the privileges and duties of the church of God. Leaving the pastorate to accept the position of Didactic and Polemic Theology in the McCormick Seminary, he became a member of the Presbytery of Chicago, in 1881. With great zeal he gave his matured intellect and his vigorous physique to the work of the Professor's chair. The studies of his previous life had prepared him for this work. Few men in this generation understood the inmost thought of the theological minds that made the Westminster Assembly period so memorable, as he did.

*From minutes of Presbytery.

With convictions that were clear, intelligent and positive he taught the doctrines of his belief, as vital to all time thinking and as essential to the rightful glory of Christ's kingdom. During his connection with the Seminary, and largely through his influence in its affairs, he saw it advance from comparative feebleness into commanding power. That advance was his joy and his comfort as it is the satisfaction of us all. His life among us as a Presbyterian was marked by an artless simplicity that won every heart. His reverence for God and for God's written word stamped his personality with a marked impress. His cheerful greetings and his cordial tone gave the youngest of us a sense of recognized brotherhood. He was a man who trusted in God with all his mind as well as all his heart. His acquiescence in God's orderings, whatever their nature, was joyous and complete. He walked among us as one who possessed the friendship of the Almighty. Because the interests of his Redeemer's work on earth were so dear to him he watched all the doings of our Presbytery with careful attention. While not often present at our meetings, he realized their importance and he constantly desired their success. We thank God for having given to us so long and so intimate a fellowship with Dr. Skinner's sweet, strong and useful life, and we bid our hearts make speed along that pathway in which he ascended to God." Dr. Skinner found his true mission when he began to teach theology, and he was a success at McCormick to which institution he gave \$10,000. The number of students increased from thirteen to one hundred and ninty-eight during the ten years that he had charge of the Seminary. His kindness is shown by the fact that he remembered Mrs. Jury, a domestic servant in his service while here, with a twenty dollar present every Christmas as long as she lived. A lady who went calling with Mrs. Skinner said she had an appropriate word for every one rich or poor. She was like an angel of mercy wherever she went. From all the evidence it appears that Dr. Skinner and his wife were excellent people, that he made some tactical blunders while here is also evident and possibly the session

misapprehended him also. Our opinion of him from all the evidence is that he was an earnest Christian man, strangely misapprehended while here in Honesdale, and it is evident that Dr. Skinner misapprehended his session also, for it contained excellent men.

Rev. Charles Seely Dunning, D. D., eldest son of Henry Dunning, was born in Wallkill, Orange county, N. Y., January 31, 1828. In 1846 he joined the Junior class in Williams College and was graduated in 1848. He then entered Union Theological Seminary, New York, from which he graduated in 1852. His Theological training was obtained in that institution, and after serving the First Presbyterian church in Binghamton, N. Y., as stated supply for one year, (1852-3) he returned to the Union Theological Seminary in New York to occupy the position of Professor of Hebrew. This office he filled with great acceptance during four years (1853-7). It is said that Dr. Edward Robinson pronounced him to be the finest critical Hebrew scholar ever graduated at Union Seminary. In April, 1858, he took charge of the First Presbyterian church of Franklin, and was ordained and installed pastor November 8. In April, 1861, he was called to the pastorage of the First Presbyterian church of Honesdale. His relation to that church continued for nineteen years. In April, 1880, in consequence of the failure of his health, he resigned the pastorate and removed to Kingston, Pa., where he remained for four years, supplying as his strength permitted, the First Presbyterian church of that place. But even this was too great a tax upon his failing strength. In 1885 he relinquished this work and in March of that year moved to Metuchen, N. J., where he purchased a home in which he thought to wait, serenely, till the final call of the Master. He had not long to wait. He died on the first day of the following June. His body was brought to Honesdale where the best years of his life were spent and laid beside the children of his household who had gone before. On the afternoon of the funeral all the business places of the town were closed and the mourning was general and sincere. All denomi-

national lines were effaced. Jews and Gentiles closed their shops and stores. The Catholic priest sat with the brethren of Lackawanna Presbytery in the pulpit during the funeral services and stood with them at the grave. At a later date a memorial sermon was delivered by the Rev. William H. Swift, who after a short interval had succeeded Dr. Dunning in the pastorate at Honesdale. This sermon is now incorporated in a memorial volume. Lafayette College, in 1871, conferred upon Mr. Dunning the degree of D. D. Dr. Dunning was held in high esteem by all who knew him well, for his extensive and accurate scholarship; the wide range and strong grasp of his thought, and the simplicity, rectitude and moral elevation of his character. His influence was far reaching in the community. The tribute of the session of the church is given elsewhere and will not be repeated here. Dr. Dunning was one of the clearest and most logical thinkers that stood in the pulpit anywhere in the land during his time. He riveted the attention of his hearers and drew upon all their powers of intellect and soul to take cognizance of the great thoughts that followed each other in logical succession from his lips. He was recognized among his brethren in the ministry as one of the ablest ministers in Lackawanna Presbytery. He was sincerely mourned in Honesdale, where he had labored so long and so successfully in building up the church. At his own request he was buried in beautiful Glen Dyberry cemetery, where his body rests "awaiting the illustrious morn." Rev. C. S. Dunning married Maria H. White, only daughter of Rev. Henry White, D. D., November 4, 1857. Dr. White was one of the founders of Union Theological Seminary, New York, and was Professor of Systematic Theology in that institution from 1836 until his death in 1850.

Rev. Henry C. Westwood, D. D., was born in Baltimore City, Md., on the 16th of September, 1830. He was educated at Baltimore City College and received into the Baltimore Conference of the Methodist Episcopal church at the age of twenty-two. His early ministry was devoted to riding circuits through the mountains of southern Pennsylvania and some of the smaller



REV. CHARLES S. DUNNING, D. D.



REV. W. H. SWIFT, D. D.

towns of northern Virginia. He was located in the latter region before the war, and his pronounced views on abolition, and the fearless way in which he preached them, gave his family and friends anxiety as to his personal safety. During the War of the Rebellion he was a member of the Christian Commission in the Union Armies. At the close of the war he occupied pulpits in some of the leading Methodist Episcopal churches in various conferences throughout the country, notably in Omaha, Neb., Wheeling, W. Va., and Princeton, N. J. Princeton College conferred upon him during his residence in that city the degree of D. D., and he was the first Methodist minister to receive that degree from that institution. In the year 1874 he left the Methodist ministry and accepted a call to the Presbyterian church in Lancaster, Pa. Soon after the death of Dr. Chambers, of Philadelphia, who occupied the pulpit of the leading Presbyterian church of that city for upwards of twenty-five years, he accepted a call to become the successor of that divine and was pastor of that church for two years. In the Presbyterian church he was stationed at Rock Island, Ill., Denver, Colo., Honesdale, Pa., and Auburn, Me., after which he was admitted to the New England Southern Conference of the Methodist Episcopal church, and occupied the pulpit of the Chestnut Street Methodist Episcopal church, the mother church of Methodism in that region. In 1888 he was transferred to the Erie Conference of the Methodist Episcopal church, and was stationed at Fredonia, Chautauqua county, N. Y., where he died after a service of two and one-half years in that village. His widow and the five children who survived him, remained permanently in Fredonia. He died on the 3d day of September, 1890, at the age of 60 years. He occupied the pulpit of the Honesdale Presbyterian church in the years 1881, 1882 and 1883. In his early ministry he was married to Emily Childs, of Maryland, who died in the year 1870, leaving no children. On November 5, 1874, he married Augusta L. Johnson, daughter of Rev. Herman Merrill Johnson, D. D., LL. D., for eight years professor in, and for ten years president of Dickinson

College at Carlisle, Pa., which office he held at the time of his death in the year 1868. Dr. Westwood had five children, the result of this marriage: Herman J., Emily A. Westwood Lewis, Elizabeth H., Lewis C., and Mary P. The son, Lewis C., was born during his pastorate in Honesdale. His widow died on Christmas day in the year 1900.

Rev. William Henry Swift, D. D., was born in Geneva, N. Y., February 2, 1848. His father, Isaac Swift, followed the profession of school teaching all the active years of his life, dying at the advanced age of 90 years. His ancestors came to Massachusetts in 1634 and his grandfather Abraham was a soldier of the Revolution. Rev. Dr. Swift's mother, Rebecca Dimmick, was also descended from Revolutionary ancestry. William's father removed to Port Jervis and taught school there three years, when he moved to Unionville, Orange county, N. Y., and taught the academy there. Here Mr. Swift prepared for college under his father's instruction and he also had some experience farming at \$8 a month one summer, \$12 a month the next summer. He worked forenoons, studied afternoons, and recited evenings. In the fall of 1866 he entered Amherst College and graduated in regular course in 1870; that fall he entered Union Theological Seminary from which he graduated in 1873. He went to Wilkesbarre before Memorial church was organized and was ordained and installed its first pastor May 7, 1874, where he remained ten years. May 7, 1884, he was installed pastor of Honesdale Presbyterian church, a position which he still holds, his pastorate being the longest in the history of the church. He has a brother, Rev. Isaac Swift, who is pastor of the church at East Syracuse, N. Y. In 1902 Lafayette College conferred the degree of Doctor of Divinity upon Mr. Swift. Mr. Swift was married November 20, 1873, to Eliza Jane Watson, daughter of Col. Watson. She died August 20, 1902, and June 7, 1904, he married Emma C. Ward, daughter of S. D. Ward. Two of his children died in infancy; the living children are Bessie, Edith, William, Walter and Katrina. Dr. Swift's pastorate has been very successful. The church

has prospered under his ministry spiritually and financially. He is not particularly strong in apologetics. He believes the Bible and preaches it without asking any apology for so doing, consequently he spends very little time demonstrating that the Bible is true. He assumes that most men admit the truths taught in the Bible, but what they need is an awakening to their sense of duty in relation thereto. He presents the claims of God as manifested by the love of the Father, through the gift of his Son, in most touching appeals to his hearers, to enter the service of the Great King. Dr. Swift has a well deserved reputation as a pulpit orator, and doubtless he is stronger as a sermonizer than as a pastor, although he is a pleasant conversationalist and a very companionable man. His experiences in boyhood have broadened his sympathies so that he can understand the needs of the laboring man, as well as the man of larger means. He recognizes that the dollar is not the measure of the man. In this age of mammon worship it is refreshing to occasionally find a person with higher ideals than mere money getting, even if he cannot be classed as a financier. Dr. Swift's work has been noted elsewhere and it shows conclusively that his pastorate must be classed along with those of Dr. Rowland and Dr. Dunning, among the great pastorates of the church, both in length of time and the results that have flowed therefrom. Dr. Swift understands that many of the old families that have been rock foundation for the church are passing away, and that the church must extend its arms wide so as to take in all who repent and believe regardless of prior social condition, if the church is to sustain itself and accomplish its mission.

THE SESSION consists of the pastor and ruling elders of a particular congregation. The pastor is moderator and he, together with two elders, constitutes a quorum. The church session is charged with maintaining the spiritual government of the congregation; for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being

members of their own congregation and to introduce other witnesses where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend or exclude from the sacraments, those who are found to deserve censure; to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the church. The session calls the meeting of the congregation for the election of a pastor, and it becomes its duty to make this call when a majority of the congregation ask it. Session has power to try offenders and the censures to be inflicted are admonition, rebuke, suspension or deposition from office, and in extreme cases excommunication. All proceedings of the church shall be reported to, and reviewed by, the session, and by its order incorporated with its records. The rule is not discretionary, but mandatory, that church sessions shall order the incorporation of the record of these meetings with their own records. This construction of the rule in question is understood to apply to proceedings of trustees in all cases in which, under the laws of the places in which they exercise their functions, their action is subject to review by the session. "The General Assembly takes notice that the exclusive authority of the session over the worship of the church, including not only the times and places of preaching the Word, but also the music and use of church buildings, is not sufficiently appreciated by the church at large, and that there are frequent complaints that trustees of congregations assume powers and authority, especially over music and the use of church buildings, which are not warranted by, but in conflict with the constitution of the church. The assembly enjoins upon the churches loyal adherence to our form of government providing that the authority of the session over all matters of worship is paramount, and at the same time recommends that all such questions be treated by the session with Christian tact and courtesy, in the spirit of love and forbearance."

These quotations from our church authorities show that

the ruling power over the individual churches is the session and it is important that this body should be composed of conscientious Christian men who will exercise their powers with fidelity and care.

The session of the Honesdale Presbyterian church has handled some very delicate cases in discipline, covering the ground from admonition to excommunication. One man was called before the session or visited by its committees about six times for intoxication. The offender humbly confessed and promise to do better every time and finally he conquered his bad habit and died a sober Christian man.

Dr. Rowland lived uptown and one Sunday as he was driving to church he observed one of his members driving out into the country. He reported him to session and the offender was called before the session and promised not to do so again. Dr. Rowland was considered to be a very genial man but he would not tolerate any breach of discipline. A few cases involving immoralities were managed with conservatism and delicacy to the lasting good of the offending parties. At least two cases of discipline of a doctrinal nature have come before the session. One was refused a letter of dismission to another church on the ground of his want of adherence to our doctrine and another was dropped from the rolls at his own request. Some have been disciplined for dishonesty, for quarreling and for dancing, and taken together the session has acted with discretion and moderation, having the ultimate reclamation of the offender in view. Discipline is not insisted upon with the rigidity that it once was and offenders are not as penitent as they were years ago, apparently. The theory is growing to let the wheat and tares grow together, and when the winnowing time comes the Judge of all the Earth will do right. Church membership should exert a restraining force and the censures of the church ought not to be lightly esteemed, when the powers of the session are exercised in loving forbearance and justice. If a church does not insist upon a high standard of living it may degenerate into a respectable club destitute of the power of religion. In the

case of the offender who was so often called before the session it is difficult to decide which to admire the more, the fidelity of the session in seeking the reformation of one of its members or the humble penitence of the offender. It is said that after he had conquered himself finally that he thanked the session for its faithfulness.

RULING ELDERS.—The elders in the church since its organization have been:

ELECTED.		RESIGNED.	
February 11, 1829.	Joseph L. Kellogg.	October 4, 1830.	
February 11, 1829.	Stephen Torrey.	November 1, 1839.	
February 11, 1829.	Horace Baldwin.	April 20, 1842.	
February 11, 1829.	Isaac P. Foster.	October 15, 1842.	
October 4, 1830.	Stephen Brush.	October 15, 1842.	
October 4, 1830.	Solonon Z. Lord.	September 17, 1842.	
August 30, 1840.	James S. Bassett.	October 15, 1842.	
August 30, 1840.	Ebenezer Kingsbury.	September 17, 1842.	
DIED			
October 15, 1842.	Richard L. Seely.	November 8, 1863.	
October 15, 1842.	Horace Tracy.	June 9, 1848.	
December 11, 1845.	William Reed.	1879.	
December 11, 1845.	John P. Darling.	Retired, 1876.	
January 27, 1851.	Stephen D. Ward.	Resigned, 1860.	
DIED			
January 27, 1851.	Stephen Torrey*.	June 17, 1889.	
January 27, 1851.	Adonijah Strong.	M. D. 1879.	
November 25, 1864.	Isaac P. Foster*.	December, 1876.	
November 25, 1864.	Stephen D. Ward*.	September, 1874.	
November 22, 1870.	Miles L. Tracy.	Declined reelection,	
		December 31, 1882.	
DIED			
November 22, 1870.	Stephen G. Cory.	April 7, 1889.	
November 22, 1870.	Henry M. Seely.	December 25, 1894.	
September 22, 1874.	W. B. Holmes.		
November 19, 1876.	H. C. Hand.		
December 17, 1878.	John T. Ball.		
December 31, 1882.	Andrew Thompson.		
June, 1890.	Joseph A. Bodie.		
June, 1890.	William J. Ward.		
January 16, 1895.	J. Adam Reitenauer.		
January 16, 1895.	R. M. Stocker.		

*Reelected.

The first four elders were elected by the charter members on the day of organization, and others have been elected from time to time as above indicated.

October 31, 1870, the session met at the house of Isaac P. Foster and transacted some important business. There were present besides Dr. Dunning, the moderator, Isaac P. Foster, William Reed, Stephen D. Ward and Stephen Torrey. After an interchange of views with reference to the condition of the session they resolved: First, to recommend to the church that the session be enlarged by the election of three persons to serve as Ruling Elders. Second, to recommend to the church the adoption of the principle of rotation in the acting eldership of the church and the election of three persons annually to serve as acting elders, to serve for the term of three years, subject however to reelection. It was further agreed that the three oldest in years would retire from office at the end of the first year, and the other three were to retire at the end of the second year, all subject to reelection. They also recommended the election of three persons to serve as deacons for the term of three years, also subject to reelection.

November 21 the session met again and recommended that three-fifth of all the votes cast at the approaching meeting of the church for the election of Ruling Elders and Deacons shall be required to secure an election. They also recommended that nominations for Ruling Elders and Deacons be made by an informal ballot and that the six persons having the greatest number of votes for these offices be the nominees for the offices designated by said ballots.

On November 22, 1870, a meeting of the congregation was held in the Lecture Room. This meeting, together with the action of the session, had been announced from the pulpit for three Sabbaths prior to its being held. Rev. Dr. Dunning presided and the recommendations of the session were adopted. At this meeting Miles L. Tracy, Stephen G. Cory and Henry M. Seely were elected Ruling Elders for the term of three years, they being the first elders elected in this church under the

rotary system. At the same meeting Daniel M. Eno, Elias T. Beers and John T. Ball were elected deacons, under the same rotary system, and this marked the beginning of the office of deacon in the Honesdale church.

In 1873 James B. Eldred was elected deacon.

J. Adam Reitenauer was elected deacon in 1874.

Joseph A. Bodie, elected in place of J. B. Eldred, December 19, 1884.

December 24, 1890, Clarence E. Salmon elected deacon.

George W. Penwarden elected deacon December 21, 1892.

James S. Gillen elected deacon January 16, 1895.

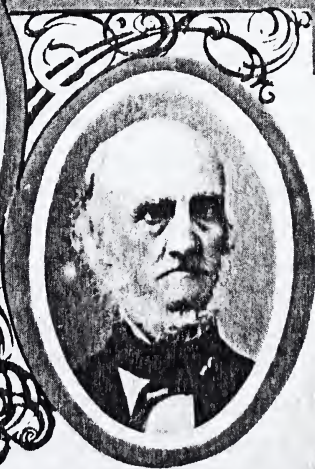
John Congdon elected deacon January 2, 1898.

John Boyd elected deacon December 29, 1903.

The present board of deacons consists of George W. Penwarden, John Congdon and John Boyd.

The deacons in some congregations have charge of the temporal concerns of the church, but in Honesdale Presbyterian church they have charge of the poor funds of the church and look after their distribution among those that may need help; and the trustees have more particular charge of the temporal matters. The rules governing elections of elders and deacons have been readopted by resolution at each succeeding election of these officers since that time. Nominating by ballot gives the most timid person an opportunity to name a candidate, and requiring three-fifths of the votes cast to elect a candidate, insures a reasonable unanimity in the final choice.

Joseph Lockwood Kellogg was dismissed to Honesdale church from the Central Presbyterian church of New York, December 4, 1828. He united with the church at its organization in 1829 and was elected a Ruling Elder at the same time. He served as elder, being the first clerk of the session, for about two years. He purchased the lot now known as Henry Roe's office next to Alanson Blood's and built the office which is now there. This property he sold to Samuel Kellogg, of Fairfield, Conn. He had a store house in the lower end of town which he sold to Wilnot Williams. In 1828 he was elected the first



WILLIAM REED
S. D. WARD

J. P. DARLING
DR. A. STRONG

Superintendent of the Sunday school. June 26, 1831, he reunited with the Central Presbyterian church and later took a letter to a Presbyterian church in Springfield, O.

Horace Baldwin, another charter member, was a blacksmith and tinsmith. Stephen North built on Main street, between Tenth and Eleventh streets, where Schuerholz now is, and started the tinsmith business which he sold to Baldwin, Bliss & Co. Derial Gibbs, a gunsmith, and Baldwin erected the building now occupied by Mayhew as a harness shop. Mr. Baldwin was also superintendent of the Sunday school at one time. Mr. Baldwin and his wife, Olive P. Baldwin, came here from the church at Dundaff. In 1842, after being an elder about thirteen years, he sold out and went west.

Stephen Brush was born in Fairfield county, Ct., in 1796, and died January 14, 1860. He came to Honesdale in 1829 and built a house where Mrs. H. G. Keefer now lives, on Park street. He was a shoemaker by trade and was elected Justice of the Peace when the office was first made elective. He and his wife Dianthe joined the church on profession of faith July 15, 1829, being the sixteenth and seventeenth members on the church rolls. He was elected an elder in 1830 and served until 1842, resigning with Elder Foster at that time. Jacob Miller, the Glen Dyberry cemetery sexton, remembers him as conducting a Sunday school in the school house near the fair grounds, assisted by Nathaniel Beers and Elias T. Beers. One of his daughters, Betsey, was the wife of B. B. Smith. Epitaphs are not numerous in Glen Dyberry but he has one: "Earth has his dust, friends his memory and the Redeemer his spirit."

The following is taken from the Wayne County Herald of Saturday, April 20, 1844: "Died, in this borough on the 15th inst., the Hon. Ebenezer Kingsbury, aged 40 years. In his death, the domestic and social circle, the church of Christ, and society at large, have lost one of their brightest ornaments, and most useful and valued members. It is but a few months since we followed to the grave a fellow citizen, a member of the bar,*

*Thomas Fuller, Esq.

and one at the head of his profession in this county; and now we have to record the departure of another. Death does not often, in so brief a space, select for its victims two such men, who were in the midst of life and health, of equal age, of the same profession, and filling so wide a sphere of usefulness, and consign them so suddenly and unexpectedly to the grave; nor is it often that the social circle of a village like ours, receives so rude a shock. Both these individuals were men of high moral worth and standing in the community—both were members of the same bar—both were professors of religion, though united to different churches—both were superintendents of the Sabbath school in their own church—both were heads of families and near neighbors, and were severed from domestic ties of the most tender interest—both died in the faith of Jesus Christ, and both sleep in the same burying ground. Ebenezer Kingsbury was born in Jericho, Vt., A. D. 1804. From thence at eight years of age, he removed with his parents to Harford, Susquehanna county, in this state. At the age of twenty he commenced the study of law with the Hon. William Jessup of Montrose; and after he had acquired his profession, pursued it for four years in that town. He then removed first to Carbon-dale, and from thence to this place, where he continued to reside till death. He has left a wife and five children, and an aged mother, he being the last of six sons, all of whom now sleep in the grave. He was for four years a member of the Senate of this state, representing in that body the district comprising Wayne, Luzerne, Pike and Monroe counties; and during a portion of that time was Speaker of the Senate, sustaining in that capacity an office, the second in dignity in this Commonwealth, and discharging his duties with fidelity and honor. He was also entrusted by his fellow citizens with numerous subordinate offices, and in his official relations conciliated the friendship of all with whom he had intercourse. He took a lively interest in the cause of education, and to his exertions and influence, the schools of higher order in this borough are greatly indebted for their prosperity. In the year 1831, he made a public pro-

fession of religion, and united himself with the Presbyterian church in Montrose, and on his removal to this town, changed his relations to the church here, of which he has since been elected and ordained an elder. He was at the time of his decease, the President of the Board of Trustees, and the Superintendent of the Sabbath school. During the progress of the work of grace last winter, in the church of which he was a member, his hope was severely tried. A cloud of darkness passed over his mind. It was the dealing of the Holy Spirit with him, and it led him to examine with more carefulness, the ground of his hope. This examination, accompanied with a renewed consecration of himself to God, resulted in a more confirmed and unwavering assurance of his divine acceptance, and seemed to be a work of grace preparatory to his triumphant exit. On the day of his decease, after uniting in prayer with his pastor, he, himself, to the surprise of all, offered in a clear and distinct voice, a prayer for himself and his family, commending all to God, and consecrating himself afresh to his Saviour. He felt, for he often quoted the impressive words of Young,

‘The chamber where the good man meets his fate,
Is privileged beyond the common walks of life;’

and his last words were, ‘the Saviour is precious;’ ‘it is all over;’ ‘I do love God;’ ‘I am perfectly happy.’ Thus as a man and a Christian, our departed friend acted well his part, and has gone, we trust, to dwell in the bosom of his God and Saviour, and to mingle in the brighter scenes of heaven. And though he has left a large circle of friends to mourn his loss; yet we cannot but rejoice that our loss is his everlasting gain.”

At a meeting of the members of the Bar, Officers of the Court, and Students at Law, of Wayne county, assembled at the office of William H. Dimmick, Esq., Earl Wheeler, Esq. was appointed Chairman, and William H. Dimmick, Esq. was appointed Secretary; when on motion, a committee of three was appointed, consisting of Messrs. Charles K. Robinson, John I. Allen and Simon G. Throop, to draft Resolutions expressive of the sense of this meeting. The Committee, through Charles K. Robinson, Chairman, reported the following: Among other things they say “that while filling the highest office in the state, save the Executive, the same high and un-

flinching integrity, the same pure and unsullied principles of Democracy actuated his fearless conduct, and crowned his noble and untiring efforts, that proved his incentive and guided his motives, while an editor and advocate of Republican principles in his own county. As an attorney, we have in his death lost an amiable and honorable member of the legal profession; we beheld him attained to that noble and dignified character, which the law itself, as a profession, requires, viz: a candid and upright lawyer. But the public principles and virtues of an individual, are all found merged in his domestic and private character. Here we learn the criterion of human life. And it is here, we are happy and proud to refer, on the present deplorable occurrence. As a husband and parent, our deceased friend was kind and humane—obliging as a neighbor—confiding and generous as a friend—the last to swerve from fidelity, or betray his trust. As a Christian, he was exemplary; benevolent in charities, and accommodating in all his avocations. In him a friend in need learned beside the name of friendship, its reality, and the appealing and distressed never turned from him in disappointment.”

It was owing to Ebenezer Kingsbury's efforts, largely, that the county seat was changed from Bethany to Honesdale. His life was full of promise. He was active as senator, editor of the Herald and lawyer. The late Chief Justice Woodward said of him: “I have been in many countries and in every state of our Union and have met many men of high standing and ability but I never met a man I admired more for his many accomplishments as a lawyer and as a gentleman than Ebenezer Kingsbury, nor one that I loved as much as a Christian.” He also said that had he lived he would have been the next Governor of the Commonwealth. His wife, Elizabeth Harlow Fuller, was born January 1, 1805, in Norwich, Conn.; married to Ebenezer Kingsbury, Jr., November 4, 1829; died at Scranton, Pa., June 13, 1871. Their children were Henry Augustus, Edward Payson, Mary Elizabeth, Emmeline Chapman and Caroline Neal; of these Edward Payson and Caroline Neal, (wife of Col. F. L. Hitchcock) both residing at Scranton, Pa., are now living. In the year 1857 his wife removed from Honesdale to Scranton, where she resided until the time of her decease, June 13, 1871. On June 6, 1858, she changed her relation with the Presbyterian church of Honesdale, of which for many years she had been a member, to the First Presbyterian church of Scranton. She was a faithful, tender, and affectionate wife and mother, and

whether in the performance of her domestic duties or in the family circle, gathered around the hearthstone, or in the social relations of life, she ever adorned the character of a benevolent and true Christian woman.

James S. Bassett was born in New Jersey, July 22, 1803. He was one of the pioneers in Honesdale. He married Maria Hornbeck and had two sons, John and Hornbeck. He and his son John had a dry goods store on Park street adjoining Brown's furniture store. He was an elder in the church from 1840 to 1842 when he resigned along with Elders Foster and Brush.

Solomon Z. Lord died at the residence of his daughter, H. S. Blossom, at Bradford, Pa., June 29, 1900, aged 91 years, three months and thirteen days. He was born at Hebron, Conn., March 16, 1799. At fourteen he left home to learn the tailoring trade, at Rome, N. Y. He united with the Presbyterian church at that place in 1826 and married Adeline Garrett the same year. In 1829 he came to Honesdale to visit his brother, R. F. Lord. In September, 1829, he came to Honesdale to live. His wife died in 1835. He married Sarah Jessup in November of that year. In 1836 he became foreman on the Delaware and Hudson Canal, and in 1839 he assumed charge of the freight house of the company. He was appointed collector at Hawley in 1850, which position he held until 1885. He was an elder in the Honesdale Presbyterian church from 1830 until 1842, when he resigned, and in the Hawley Presbyterian church from 1858 until he died. Solomon Z. Lord was the first of the Lord family to locate in Honesdale, purchasing the property afterwards owned by R. F. Lord, now occupied by the C. C. Jadwin property. As a citizen Mr. Lord was held in high esteem. He was conservative and unobtrusive, but liberal minded and ever ready to lend his influence to all movements calculated to advance the social and material interests of the community in which he lived. Jessup Lord, of Waymart, is his son.

Horace Hyde Tracy was born in the town of Columbus, Chenango county, N. Y., May 26, 1811, and he died in Hones-

dale June 9, 1848. Mr. Tracy came to Honesdale about 1810. He became a member of the church, July 18, of that year, and he was elected elder October 15, 1842, at a critical time in the history of the church. His candor and decided Christian character enabled him, in the six years in which he acted as elder, to do a great service for the church. His brother, Thomas H. R. Tracy, was division superintendent on the railroad of the Delaware and Hudson Canal company, and he was employed to look after the company store house and boat yard. At an early age he made a profession of religion, devoting himself with all his powers to the service of his Redeemer. In discharging his duties as elder he was firm on the side of truth, acting with a conscientious regard to the great interest committed to his trust. His conduct was uniformly kind, conciliatory and upright. His integrity was unbending and his zeal was earnest and consistent. His piety was of a decided character. There was no turning away in his heart from that religion which he early professed. His pastor, Mr. Rowland, visited him a short time before his death and after telling him that he (Tracy) knew what the result of his sickness was to be, he asked him the direct question: "Now you look the King of Terrors full in the face and how do you feel respecting his approach?" His reply was, "he is the easiest conquered of any foe I ever met." Thus, with sublime faith in God, he passed away in his young manhood. The newspapers of the day state that his funeral was attended by an immense concourse of people. His two children are both dead but his widow, Clarissa Tracy, still lives, aged 85 years. She was one of the brightest women that ever came to Honesdale and a brief sketch of her is given elsewhere.

Col. Richard Lewis Seely was born December 23, 1796, in Jefferson township, Greene county, Pa. He was a son of Dr. John W. Seely and grandson of Col. Sylvanus Seely, who was a native of New Jersey and an officer in the American army in the war for Independence. In June, 1824, R. L. Seely came to this county for the first time on a visit, and in August, 1825, he accompanied his father here again, when his father pur-

chased the property of Sylvanus Seely, at Seelyville, at Sheriff's sale. He left Richard in the management of the property and he remained on it until 1848, when he removed to Honesdale and occupied his residence on Main street, now the property of Mrs. Kesler. October 11, 1829, he united with the Presbyterian church, being the twentieth member. October 15, 1842, he was chosen a ruling elder, a position which he filled with great acceptance until his death, December 8, 1863. He was President of Honesdale Bank from its organization in 1836, until he died. He was a person of commanding and attractive presence, of equable temper and cheerful disposition, just the person for elder at the time he was chosen. Enterprising and successful in business, he was nevertheless both just and generous. Prosperity did not make him proud and scornful. He was helpful to the poor and such as were embarrassed in their concerns; helpful, not upon calculation of his own advantage, but from a benevolent regard to the welfare of those whom he sought to serve. In his friendships he was warm and constant, while in his resentments he was moderate and easy to be appeased. In all the enterprises for the adornment and prosperity of Honesdale he bore a willing part. His last service was for the erection of the present brick Presbyterian church, to which he pledged the sum of \$2,000. He remarked a few days before his death, that he felt a deep interest in the project and was anxious it should be prosecuted while he and his venerable friends could participate therein. As a financial officer he was systematic, prompt, impartial and intelligent, as well as honest and truthful. In politics and religion he was equally removed from fanaticism and formality. At the time of his death two of his sons, Franklin and George, were with the Union army in front of Chattanooga. He had too much knowledge and charity to be a bigot. His inclination was not to curse, but to bless; not to sow discord, but to promote harmony. Col. Seely was also efficient as a trustee and during his time he was consulted on every matter of importance connected with the church. He married Maria, a daughter of Jason Torrey. His son George

is in the electrical department of the patent office at Washington. The other two sons, Franklin and Henry M. Seely, are dead.

John P. Darling was born in New York City in October, 1805. He removed to Milford, Pike county, and united with the Presbyterian church there August 28, 1832. About 1840 he took up his residence in Cherry Ridge township. His father Samuel, and his sister Maria, had a home with him as long as they lived. Mr. Darling became a member of the Honesdale Presbyterian church September 26, 1842, and December 11, 1845, he was elected an elder. His term expired under the rotary system in 1876. He and William Reed were elected at the same time and together with R. L. Seely and Horace Tracy they constituted the session until 1851. He was hospitable in his country home and attended session meetings and church services with punctuality until impaired health prevented him. He died April 24, 1890, aged 84, and was buried in the Cherry Ridge cemetery. His step-daughter, Mrs. Tears, now a valued teacher in the Sunday school, bears testimony to his worth as a Christian and man of character in his family and home.

Isaac Post Foster, one of the original members of the church and one of its first elders, was born at Quogue, Southampton township, Long Island, March 28, 1788, and died in Honesdale, November 18, 1876, in his eighty-ninth year. His father was a deacon in the Presbyterian church and his religious training was strict after the manner of those times. He lived on his father's farm until he was eighteen when he was apprenticed to Zebulon Jessup, father of Judge Jessup, to learn the trade of tanner and shoemaker. He went to Montrose on invitation of his cousin, Isaac Post, in 1810. He visited the place, then only a cross road village, and in 1811 began to clear the lot he had bought and to erect a tannery and shoe shop. His old store house was afterward converted into the Exchange Hotel at Montrose. On July 11, he united with the Congregational church in South Montrose, under care of Rev. Joseph Wood, and on the organization of the Montrose Presby-

terian church, September 12, 1823, by Rev. Gideon N. Judd, he was chosen, along with five others, as Ruling Elder in the church. In 1812 he married Mary Howell and as this was before the era of "race suicide," they had an old time family of sixteen children. He met Jason Torrey who explained to him the advantages of the proposed town at Dyberry Forks, and he came here in 1826 and erected with his own hands a small store-house at the point where he and Major Torrey started a store, the first in Honesdale. The next year he erected his residence on Main and Park streets, then, as now, one of the most substantial buildings in the place. It was the best residence in town for many years, and here he reared his large family. After a short time Mr. Torrey went out of the partnership and John F. Roe took his place. He saw the possibilities of a tannery in this county, which was then densely covered with hemlock. He associated with him J. F. Roe, D. P. Kirtland and Ezra Hand and they built a tannery up the Lackawaxen just above Blandin. This tannery soon passed into his exclusive control. He was one of the original members of the Presbyterian church and one of its first elders. Through all his business years he was closely identified with the prosperity of the borough. He helped to organize the Honesdale Bank and was one of its board of directors until he died. He contributed his share in the management to its unvarying prosperity. Mr. Foster had a robust frame of great endurance and mental capacities much beyond the measure needed for the successful prosecution of business, furnishing possibilities of intellectual power never fully developed in the higher fields of learning and investigation; and a moral organization so rounded and symmetrical that he could have broken over wholesome restraint only by violence thereto. He was never liberal to popular causes, only to those that were unpopular. Always active in church relations, he was not a Theologian. He regarded religion more from its human and moral side than from the Divine or pietistic. Religion was not to him a speculation concerning God and his government of the universe; but a rule

of conduct running from lowest to highest. He did not care to dogmatize; being too clear sighted and practical for that. He contemplated God mainly in the persons nearest himself; and found his best expression of his love to God in the recognition and performance of his duty to his fellow men; even in advocating unpopular and aggressive opinions he never lost absolute self control, and took taunt and sarcasm from opponents with the utmost forbearance and good humor. He lived the laws standard of a pure man, in that his virtue was never questioned. It did not matter to him what the multitude might say or do, or what contumely and abuse he might bring upon himself, his loyalty to his convictions was unique, grand and sublime. At home and abroad, in marts of traffic, in public conveyances, in meetings for ecclesiastical or secular objects, he was sure to champion despised opinions if opportunity offered. In short, he was an agitator on all moral topics. Of course he made himself of no reputation. Leaders in church and state denounced him as fanatical, infidel and incendiary. He took the spoiling of his reputation without complaint. He knew the penalty that all incur that are wiser and better than the masses of their day and generation. But he did not abate one jot of what he believed to be just and right, or relax one particle of effort to secure the ultimate triumph of the reforms to which he was devoted. He helped to organize the first temperance society in this county and to the end of his days his interest in the cause did not abate. He was the first Abolitionist in the county. Such a man could not fail of arousing enmities. He was hated and despised as the Master was upon earth. A Ruling Elder in the Presbyterian church, he was forced to resign. He did resign the office but in prayer and exhortation he remembered the slaves none the less. Often it seemed as if his lips were touched with the highest inspiration. So he went on year after year laboring, watching for the hour of triumph. It came. The proclamation of emancipation was issued and his heart overran with joy and thanksgiving. He had lived to see the entire membership of his church, with perhaps two or

three exceptions, adopt and uphold his views as to the wrong of slavery, and to see the national government carry these views to full accomplishment, and he was satisfied. In his old age the church made tardy reparation by recalling him to the eldership, but the great political party of which he was the forerunner and apostle throughout this region, gave him no recognition. His life and its ending is a noble ensample to all men to follow truth and duty as they see it, regardless of temporary expediency, trusting to the final triumph of the right for the vindication of their motives and judgment. The foregoing estimate of Mr. Foster is taken mostly from the pen of Francis B. Penniman, a friend and co-laborer. It has been taken in order that Mr. Foster might be fairly represented from his standpoint, but it would be unfair to the church as a whole not to modify some of the statements. It is true that Mr. Foster resigned the eldership, but he was not alone in resigning. "It was a condition and not a theory" that confronted the church when he resigned. Differences had arisen in the session and those that differed from him resigned before he did and when at last Messrs. Foster, Brush and Bassett resigned, the church was left without an active elder. Then the church united upon the genial R. L. Seely and the devoted Horace Tracy as a compromise between the factions. If Mr. Foster was compelled to resign, what motive impelled Stephen Torrey and the others to resign also? Later on Mr. Torrey was elected to the session along with S. D. Ward. They both refused, not through obstinacy, but because the time had not come for them to enter the session as they thought. Later on they were elected again and accepted, although Mr. Torrey did so with some misgivings; and after the slaves were emancipated Mr. Foster was again, November 25, 1864, elected, and he served nearly twelve years with his brethren. Mr. Foster and Mr. Torrey were two of the grandest men that have been in the session of the Presbyterian church, and as the smoke of battle clears away and we can see clearer we observe that each was strong and good in his own way. As long as evil exists the agitator will be necessary in

order to advance reforms, and as long as society endures, the conservative is necessary to hold fast all that is good. The Elijahs of society are in advance of their generation always and meet with opposition from those who would not disturb the existing order of things. The agitator proclaims his message in season and out of season, and says, with truth probably, here is a wrong that should be put down. The conservative says your agitation only disturbs the peace without doing any good. Mr. Foster "prayed and exhorted" as Mr. Penniman says, doubtless, at times, to the annoyance of some of his more conservative brethren. Stephen Torrey went about this whole community establishing Sunday schools and contributing liberally of his means to build up the church and to establish missions. Which did the most good, who can tell? Mr. Foster, according to his friend, did not contribute very liberally to popular movements. Probably he was one of those who did not believe in contributing to missions if slaveholders contributed, that was the extreme view of the Abolitionists. But the Abolitionists kept on agitating until the slaveholders were provoked into a rebellion which culminated in the emancipation of the slaves. So agitation had its reward in a way that no one expected. And God uses men of different characteristics to bring about His purposes. Strong men differ; Paul and Barnabas differed but both were good men. The history of Honesdale Presbyterian church is richer for the strong men within its fold who had opinions, even if those opinions did clash sometimes. There always have been men of sufficient breadth in the church to keep the whole organization moving grandly on, and the church owes a vast debt in this connection to its able ministry as well as to its capable elders.

Stephen Day Ward was born in Chatham, Morris county, N. J., January 24, 1818, and he died, at Honesdale, September 14, 1874. The following is from the pen of his pastor Dr. Dunning: "He came while very young with his father's family into Wayne county. They resided at first in the valley of the Dyberry, east of Bethany, thence they removed to Bethany,

thence to Seelyville and from there to Prompton. Here his father, Moses Ward, had charge of a plane. James Archibald, then General Superintendent of the Delaware & Hudson Canal Company's railroad, in his journeys to and from Honesdale was accustomed to stop at his father's house. Mr. Ward, then a youth, attracted his notice and he gave him some accounts to arrange. Pleased with the manner in which these accounts were adjusted, he afterwards gave him a position as clerk, under R. Marvin, then at Carbondale. While occupying this position he was invited by the Directors of the Honesdale Bank to accept a clerkship in the bank. He entered upon the duties of the clerkship January 17, 1839. On the resignation of the Cashier, John Neal, Mr. Ward was elected to fill the duties of this office, and entered upon the duties of the cashiership October 31, 1842, and in the discharge of the duties of this office he did for nearly thirty-two years, faithfully serve the bank and the business community. He was connected with the bank nearly thirty-six years. While a clerk at Carbondale he was hopefully converted to God and united with the Presbyterian church of that place on the first Sabbath of April, 1838. When he became a resident of Honesdale he united with the Presbyterian church of this place March 28, 1839. He was elected an elder of the church January 27, 1851, and with the exception of four years, he served in that office until the time of his death. As a leader in the meetings for prayer, as a Sabbath school teacher, as a Sabbath school superintendent, as a leader of the weekly Sabbath school teachers' meeting, as a member of the session, as a representative of the church in our ecclesiastical courts, in meetings of Presbytery, of Synod, and of General Assembly, as a worker for the Sabbath school cause in the county, and for the cause of temperance in the community, Mr. Ward did earnest, faithful, intelligent and laborious service. With all that uplifts and blesses man, he had an active sympathy and did what he could. He was a diligent student of the sacred scriptures and admirably fitted to impart Biblical truth to others. His Bible class was always an attractive feat-

nre of the Sunday school. Very few business men have done better or more efficient Sunday school work than he." Mr. Ward married Mary Foster, daughter of Isaac P. Foster, December 30, 1841. She died May 6, 1903, aged 80. They had five children: Isaac, Frederick, Harriet, wife of P. W. Bentley, of Williamsport; Emma C., wife of Rev. Dr. Swift; and William J. Ward, who was elected an elder in the church in 1890.

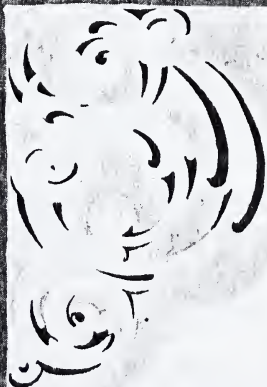
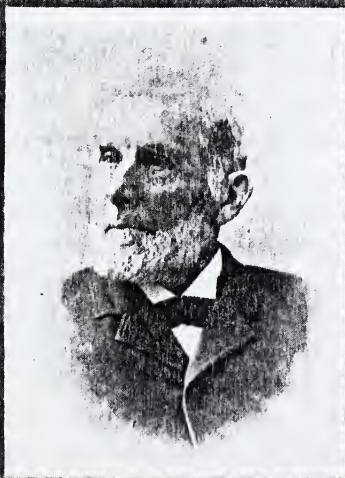
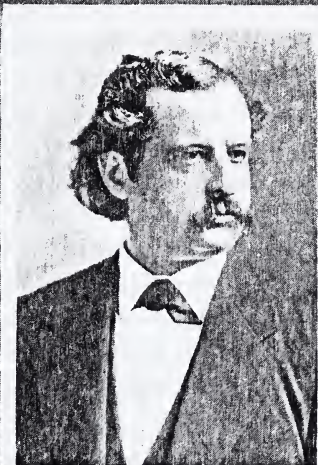
Elder William Reed was born in Salisbury, Conn., July 5, 1802. He moved to Bethany in 1832 and in 1840 came to Honesdale and engaged in the mercantile business with John F. Roe. He continued in business until 1870 when feeling his strength failing and that he had enough of this world's goods he retired from business. He was honest, prudent, liberal and diligent in all the relations of life. He was a faithful Christian man and discharged all the duties of life like one who expected to give an account of his conduct here as well as hereafter. By no act of his was any man wronged; while by his many acts were many aided and blessed. He was modest and retiring in all the acts of his life; there was nothing done for ostentation or display. He was always more anxious to be good than to appear good. He trusted in his God and was just to his fellow men and appears to have had no doubt but that he would be happy hereafter. He was elected elder December 11, 1845, and served as such until he died March 18, 1879. His good wife preceded him a few months. His adopted daughter, Lucena Chapman Reed, wife of J. E. Richmond, speaks of her foster parents in the highest terms. They were conservative sincere Christian people such as every community needs. Mr. Reed was a man that could be depended upon in any emergency to do his duty. Such men are needed everywhere. The world has never had too many of them. People that do plain duty in the common everyday affairs of life without expecting any particular reward for it, excepting the consciousness of well doing, are scarce enough to be appreciated when discovered.

Dr. Adonijah Strong, who practiced medicine in Wayne

county from 1829 until 1879, was a native of Salisbury, Conn., where he was born October 8, 1800. He was a direct descendant of Noah Strong who came over with the pilgrims in the Mayflower in 1620. His father, Martin Strong, was for many years President Judge of Litchfield county courts. He was graduated from Yale College and studied with a purpose to enter the legal profession. Among his father's friends was Benajah Ticknor, a surgeon in the United States Navy, who urged Judge Strong to educate his son in medicine and surgery, with a view to his becoming an assistant in the government service. He accordingly studied medicine and was licensed to practice in 1824. He married Miss Mary A. Myers, daughter of Col. Nathan Myers, and instead of entering the government service he came to Bethany on the invitation of Hon. Pope Bushnell. After a short time he came to Honesdale and had a drug store where the Independent building now is. He practiced his profession in Wayne county for half a century, dying in 1879. His practice for many years was very extensive. In his younger days he took quite an interest in politics, being a pronounced and leading Democrat. He united with the Presbyterian church on profession of his faith in 1843 and was elected an elder in 1851, a position which he filled very graciously until his death. In the session he was conservative, dignified and kind spirited. He was a gentleman, reserved and retiring in disposition, though an excellent conversationalist, both on subjects pertaining to his profession as well as outside subjects. He was rather spare, erect in person and dignified in appearance. His daughter Julia became the wife of Hon. Isaiah Snyder.

Miles Lathrop Tracy, son of Hon. Thomas H. R. Tracy, was born in Honesdale, March 10, 1836, and died January 9, 1884. His life long friend, Hon. T. J. Ham, wrote a very full account of his life, from which most of this article is taken. Mr. Tracy received a thorough academic education at Honesdale academy, and entered Yale college in 1855. The death of his father necessitated his relinquishment of a college course,

and returning home he devoted himself to business pursuits. He was at one time interested with Mr. Fuller and Oliver D. Gustin in the stick manufacturing business, and for a time he succeeded one of his brothers in the boot and shoe trade; but the main calling of his life, up to within a few years of his death, was as an employe and officer of the Delaware & Hudson Canal Company. For some years he had charge of the company reservoirs in the county, from which post he was, in 1864, promoted to the responsible position of paymaster. In this capacity he made monthly trips along the whole line of the canal, from Honesdale to Rondout, paying the hundreds of employes along the route. Millions of dollars passed through his hands while serving as the company's disbursing officer, every penny of which was satisfactorily accounted for. In 1882 he resigned as paymaster and shortly afterwards accepted the position of General Agent of the Equitable Life Assurance Company. To no one more than to him has Honesdale been indebted for the special municipal and social advantages which it has enjoyed for a generation. Gifted with fine musical talent, he was for fifteen years of his earlier life a most efficient member of the Honesdale Silver Cornet Band and other kindred organizations, of which the place was at the time so justly proud. For twenty-five years he was the leader of the choir of the Presbyterian church, and during that time a foremost figure in all the noted entertainments given under the auspices of the Honesdale Musical Association, including the title roll in "Belshazzar," Abasuerus in "Esther," etc. When still a young man he associated himself with William J. Fuller in the erection of Liberty Hall, an act of enterprise which gave our town a commodious place of entertainment, which has been instrumental in bringing within reach of the majority of our people, talent which they could not otherwise have enjoyed. Nor was his influence less felt in other and more practical directions. For years a member of the Honesdale School Board and at the time of his death its treasurer, his voice and vote were always on the side of the largest advantages to, and the greatest practi-



HON. H. M. SEELY
STEPHEN G. CORY

MILES L. TRACY

cal good of the masses. As a member of the Town Council his influence was invariably thrown in the direction of public improvement. As an officer in one of our banking institutions he was efficient and courteous and, while sufficiently conservative, he was ever in favor of a generous treatment of enterprising business men. As a business man he was competent, prompt and thoroughly reliable. For several years he was Chairman of the Republican County Committee, in which capacity he served with great ability, and placed his party under weighty obligations. He held at various times nearly every office of trust within the gift of the local community, and he was at one time a Presidential elector. He was connected with the Presbyterian Sunday school for about forty years as scholar, librarian and teacher. When 17 years of age he united with the church. For twenty years he was a trustee and for twelve years a ruling elder, and in all these positions he was faithful in attendance upon the meetings of trustees and of the session, and in the Sunday school and choir. He was one of the finest looking men that ever walked the streets of Honesdale. "Born in the village when it was but a hamlet." "The child of worthy parents he was reared to an exemplary and useful life." As a lad he was active and companionable, entering with unusual zest into the pastimes of childhood; as a school boy he was handsome, bright faced, clear headed, ranking among the first in his classes; as an adult he measured up to the full stature of robust, generous, thoughtful, useful manhood." Mr. Tracy married Mary P. Hand, daughter of Ezra Hand, who is still with us, being a useful member in our church. His children, Howard, Annie and Mary are valued church members.

Stephen Genung Cory was born in Mendham, Morris Co., N. J., January 16, 1814. He came to Wayne county in 1822, and lived with his uncle, Ira Genung, in Dyberry, removing to Honesdale in 1830, where he learned the wagon makers' trade of Elkanah Patmor. He was in partnership in the wagon making business with William T. Estabrook for a number of years after which he carried on the trade alone until 1870,

when he retired. His shop was on the corner of Church and Twelfth streets and is now occupied by Otto Keltz and E. T. Smith. He was the eighty-eighth member of the church and was a useful member for fifty-six years. He was an efficient Sunday school teacher, a most careful and painstaking trustee, and a devoted and conscientious elder. He was sexton of the church for many years until he was a familiar figure about the church. He was an industrious, honest citizen and died as the good man dies, April 7, 1889, aged 75. He married Phebe, daughter of David Beers, in 1837. She died in April, 1898, aged 76. S. Frank Cory is their only son.

Rev Stephen Torrey was born at Bethany, November 9, 1808. The county was then largely a wilderness and he and his brothers and sisters were inured to the hardships incident to pioneer life. He was educated at the district schools and Harford Academy, having attended the latter school in the years 1819-20. He was converted at the age of 12 and joined the Presbyterian church at Bethany. At this time he desired to enter the ministry but his father had other plans for him. He took charge of his father's real estate and in this connection came down to Dyberry Forks, and helped clear the land where Honesdale now stands. September 18, 1833, he married Mary Chapman, of Durham, Greene county, N. Y., and like her sisters, Mrs. Hand and Mrs. Kirtland, she was an excellent woman. She died August 4, 1870. Of his three children, Jason only, grew to manhood and he died in 1868, aged about 30. After Mr. Torrey was married his mind again turned to the ministry, and to that end he went to Harford to study Greek, but his health failed and he returned to Honesdale, entered his brother John's land office and engaged in surveying. In this connection he and Edward Weston surveyed the lands along the Delaware & Hudson Canal and made carefully prepared maps of the same, which were bound and preserved by the company. Subsequently they surveyed the lands belonging to the company in Lackawanna valley. They also surveyed many tracts in Wayne county, and Mr. Torrey was remembered for years

afterwards, by those who carried the axe and chain, for his great pedestrian vigor. Mr. Torrey was an extensive traveler, his journeyings extending from California to the Holy Land and Egypt. During these extended visits he observed the moral and religious condition of the people with reference to establishing missions, for the world was his field as he never lost sight of the Christianization of the people. Mr. Torrey's religious life was very pronounced. He early became a member of the Sunday school at Bethany, from which he was considered a graduate, according to the Sunday school idea of the times, after he had repeated scripture verses enough to entitle him to receive a Bible. He became a Sunday School teacher in the old Glass factory school when he was 16 years of age; from that time forth he may be said to have had a mission and a parish. He taught in the schools of Honesdale and vicinity until his knowledge of the Bible was wonderful. He was one of the organizers of the first Sunday school in Honesdale, which is still continued as the Presbyterian Sunday school. He also had Sunday schools at Smith Hill, Prompton, Paupack Eddy, now Hawley, and Indian Orchard. After Sunday school at these places he talked to the people or in other words he preached to them, and many persons, years afterwards, some of them in the far west, made Mr. Torrey's heart glad by ascribing their conversion to his disinterested labors. In 1872 the Presbytery, being aware of his zeal in the Sunday school and missionary cause, made him Home Missionary of Lackawanna Presbytery to look after the feeble churches within its bounds, and as he was a man of some means he expended yearly much more than his nominal salary. Presbytery renewed his license from year to year and finally November 9, 1885, on his 77th birthday, as a tardy act of justice, this old veteran in the service was regularly ordained to the gospel ministry in the Honesdale Presbyterian church. He was greatly appreciated among the small country churches whose cause he so ably championed in Presbytery, and whose interests were so carefully looked after by him. He lived a strenuous

life in the service of his Master. An estimate of the work and character of this robust Christian is given elsewhere. And it must not be forgotten that while he did so much outside work he was a true man to his own church. As elder he represented the church frequently in Presbytery, Synod and General Assembly, where his influence was felt. Always a liberal contributor to all the benevolent causes and missions of the church, at his death he left a large portion of his fortune to be distributed to the same purposes by his executors. He was the last of the charter members of the church and one of the grandest men that was ever connected with it in any capacity. His kindly Christian character and pleasing reminiscences* will never be forgotten by the author of this book. "On Monday

*Note. Stephen Torrey, in his old age, sometimes grew reminiscent, and his experiences showed the roughness of the pioneer characters that he had to deal with. Mr. Kimble invited him to preach at White Mills or Indian Orchard, and the men sat around the door of the school house talking and laughing. Mr. Kimble was angry and stepped up and told Mr. Torrey that he would talk to the men awhile. He talked to them, in the language of the backwoodsman, interlarded with more or less profanity. He gave them to understand that Mr. Torrey was there by his invitation, and that he should receive a respectful hearing. They gave Mr. Torrey attention after that. In connection with his secular employment he caught Mr. B., of Sterling, just after he had felled a fine pine, on lands for which his father was agent. This was about twenty miles from Honesdale. He told the man not to move the tree and went home. About two weeks afterward Mr. Torrey was down that way again and whom should he meet but Mr. B. with a pine log from this tree hauling it to his mill. Mr. Torrey recognized the log and ordered him to throw it off by the side of the road, which he did. Sometime afterwards Mr. Torrey went down that way again and he caught the thunderstruck timber thief just as he was in the act of rolling this log on to the logway of his saw mill. Mr. B. concluded that that log was hoodooed or bewitched and he settled with Mr. Torrey in some way for the timber.

Mr. Torrey worked the ground very thoroughly as Presbyterian Missionary. Churches that have been a long time without a pastor are not always easily aroused. I remember one time when he came to Salem. He went to see Elder Cook, two miles in one direction, from the church. He then went to see Elder J. T. Stocker two miles in another direction, then came down into the back lots eighty rods from the road, where he found the writer hoeing corn. In this careful way he canvassed the field to ascertain if it would be possible to hire a student to preach in the church during the summer. Mr. Torrey understood the people in the country districts, and he represented their needs with great enthusiasm and power before Presbytery. Perhaps Mr. Torrey had a special interest in Salem church, owing to the fact that his brother-in-law, Elijah Weston, was one of its first elders, but his indomitable perseverance and energy were felt throughout the whole Presbytery, and more than one feeble church received substantial aid from his purse.

morning, June 17, 1889, after a brief illness, God's aged servant gently fell asleep." "He walked with God: and was not; for God took him."

Hon. Henry Maurice Seely, Son of R. L. Seely, was born at Seelyville, Wayne county, Pa., September 18, 1835. He graduated at Yale in 1857 and read law with Hon. F. M. Crane, one of the foremost lawyers at the Wayne county bar, supplemented by attendance at Albany Law school. He was admitted to the bar in New York in May, 1859, and in September of that year he was admitted to the bar of Wayne county, where he commenced to practice in 1861. In due time his ability commanded attention, and upon the death of Judge Waller in 1882, he was appointed to fill the vacancy, his commission extending until the first Monday of January, 1884. He was nominated by the Republicans and elected to the full term of ten years succeeding the time of his appointment. He rented an office and made arrangements to practice in Scranton when he was prostrated by sickness, dying Christmas eve, 1894. While at the bar he made exhaustive preparation and thoroughly tried every case that he undertook. His arguments were sincere and impressive and bore the marks of sincere and positive conviction. As a judge he was conspicuous for his breadth of view and comprehensive grasp of the questions involved. A marked conscientiousness also pervaded his juridical work. He was elected elder in 1870 and served until his death in 1894. Mr. Swift said of him: "Most clearly did his sincerity reveal itself in his religious life. He was fortunate in his ancestry. From his father he inherited that genial, generous, openhanded, large souled, sympathetic, helpful nature, that made him beloved by the unfortunate, the sin stained, the heavy ladened, under whose burdens he put his own heart, and for whose relief his purse was always open; and from father and mother he inherited a rich religious nature, unbending integrity, love of the church and unremitting activity and fidelity in Christian work. He never felt that his position relieved him from the responsibility of church membership." "He was clerk of the

session for years. Day and night his duties on the bench might have been most exacting, but Sabbath morning found him in place in church; then he taught his large Bible class in the Sabbath school; then superintended the Tracyville Sunday school. He loved to solve the hard problems presented by complicated law questions. He would discuss them with keenest zest, then turn with keener zest to the study of God's infallible Word to find truth to strengthen his own spiritual life and feed the souls of others. However hard pressed and driven with work, however tired or exhausted he might be, his place in the Wednesday night prayer meeting service was always filled and his part contributed to the helpfulness of the meeting. Profoundly intellectual was his prayer and yet so simple that a child could grasp it." "He said to me in his last sickness, 'All my judicial honors seem to me valueless.' 'Only that seems of worth which has had its inspiration in the life and atoning death of Jesus Christ.' 'I would give all I have in the world,' he said, 'for the assurance that one life had been made nobler, purer, truer, through my influence.'" He married Kate Tracy, daughter of Thomas H. R. Tracy. She was a true companion to him as well as a valuable worker in the Sunday school where she had charge of the infant class for many years. Judge Seely was a temperance man advocating the constitutional prohibitory amendment along with his classmate and friend Justice Hand. During his law practice he never made application for a license. Altogether Judge Seely was one of the ablest men that has held the office of elder in the Honesdale Presbyterian church. His opinions justly carried great weight while he was a member of the session.

Elder William Butler Holmes was born in the town of Binghamton, N. Y., April 17, 1837, of New England ancestry. His boyhood was that of a farmer's son working hard in the fields summers with the privilege of attending public school in winter. And like many another farmer's boy, being ambitious to rise in the world, he had a great desire to obtain a thorough education; to that end he prepared at the best schools of Bing-

hamton to enter the sophomore class in college, but the exhausting labors of the day, and close application to study far into the night, overtaxed his strength and he was compelled to relinquish his cherished plans. Having an older brother in the mercantile business he entered his store, where he acquired a thorough knowledge of business. In 1863 he married Miss Mattie K. Conklin and with his young bride came to Honesdale, with a small amount of capital and a large amount of faith in the future prospects of the town and in his ability to succeed here. In arriving at a decision to locate here he and his talented wife were not unmindful of the moral, intellectual and social advantages of the place. Mr. Holmes immediately after coming to Honesdale engaged in the wholesale and retail grocery business, first occupying a store on the site of the present Independent building and five years later purchasing the Tracy property on Main street between Eighth and Ninth streets. The building which he occupied for a time was burned in 1872, and his present three story brick structure was erected. That a man should succeed in the wholesale grocery business, with such transportation facilities as there have been at Honesdale has been a marvel to Mr. Holmes' friends; but, like most men who are the architects of their own fortune, he has found a way out of all these difficulties and has built up a paying business. Mr. Holmes has been a director in the Wayne County Savings Bank for a number of years and he is recognized as one of Honesdale's brightest business men. For a number of years Mr. Holmes was on the School Board and he has also been a member of the Town Council, and in whatever position he is placed he is the same liberal spirited, progressive man. Mr. Holmes and his wife when they came here brought their letters with them and they identified themselves with the Presbyterian church as active, efficient working members in the Sunday school, social meetings and every department of church work. Mr. Holmes was elected an elder in the church September 22, 1874, and since the death of Judge Seely he has been clerk of the session. He has represented the church in Presbytery and

General Assembly. He was superintendent of the Sunday school a number of years, and in all matters pertaining to the church work his counsel is sought. Mr. Holmes is a thoughtful man of others' needs, and he does things that all can see ought to have been done after he has done them. He is a liberal man, contributing to the advancement of good causes. Since its organization he has been one of the directors of the East Stroudsburg Normal school. Of his children, Daisy M. died at the age of 26. Helen B. is the wife of E. C. Mills, of Brookline, Mass., and has a family of four daughters. Mrs. Holmes is active in church work and a teacher in the Sunday school.

Horace Chapman Hand was born May 15, 1830, at Windham, Greene county, N. Y. He was brought to Honesdale by his parents the following year. He was educated at Honesdale Academy, at Montrose and Bloomfield, N. J. After leaving school he clerked in his father's store a short time and in 1848 he went into the Honesdale Bank as clerk. March 17, 1864, the following record appears in Honesdale Bank history: "The cashier laid before the board, the resignation of Horace C. Hand, as teller of the bank, of a service as clerk and teller of nearly sixteen years, to take effect March 31, (1864,) to enable him to enter into active business, which resignation was accepted with regret by the board, and with expressions of appreciation of the faithful and valuable service rendered by Mr. Hand." Mr. Hand purchased the Hand & Kirtland business and conducted it for a short time selling out to S. W. Powell. November 1, 1871, The Wayne County Savings Bank was started in the northern part of the Keystone Block, then owned by W. W. Weston, and Mr. Hand was made cashier. He was alone in the bank until H. S. Salmon came in as clerk in January, 1873. Mr. Hand was cashier until January, 1898, since which time he has been president of the bank; and it is not too much to say that the prosperity of the bank is in a large measure due to his progressive and liberal management. He was trustee and treasurer of the church for some thirty years, and



H. C. HAND

R. M. STOCKER

W. B. HOLMES

W. J. WARD

REV. W. H. SWIFT, D. D.

J. A. BODIE

A. THOMPSON

J. A. REITENATER

J. T. BALL

CHURCH SESSION, 1906

the systematic manner in which he kept the accounts and the conciliatory manner in which he looked after the pew holders, seeing that every one obtained a good sitting, has contributed in no small degree to the harmony and well being of the church. He has been a conscientious elder since 1876, and he taught in the Sunday school for thirty or forty years. He is the only person living that has been an officer in the Honesdale Water Company since its organization in 1863. In every position he has held there has been the same marked fidelity, integrity and continuity. He has never sought many positions but has held what he had for life. He has cheerfully and faithfully performed his duties to the entire satisfaction of those that have trusted him, and has apparently been contented and every one else has been satisfied with him. The world needs more men like Mr. Hand, who are contented with their lot, and who are willing to serve their day and generation in some useful employment with constancy. In 1854 he married Charlotte Niven Stone, and she is a most excellent woman. She has abounded in good works for the church as its records show. They had three children, Charles W., treasurer of the Foreign Mission Board of the Presbyterian church, Rev. Alfred C. Hand, deceased, and Henry S. Hand. This year, 1904, their numerous relatives and friends gathered at their residence and congratulated them on their golden wedding. At that time the county newspapers said many complimentary things of Mr. and Mrs. Hand.

John Thomas Ball was born in Orange, N. J., June 13, 1833, near the Brick Presbyterian church of which his parents were members. He moved with his parents to Centerville, Orange county, and when he was five years old the family moved to Huntsville, Luzerne county. In Lehman township his father purchased land several miles in the woods where he erected a house, during which time John and Charles carried provisions through the woods to the workmen. When 10 years of age he engaged with a farmer to work for his board and clothes and three months' schooling during winter, which he

did not always get, as the farmer had work during winter and often needed help. When 15 he worked six months for \$36 and it seemed like a great sum to him. His father moved to Honesdale about 1848, and he worked in the old Captain Hole brick yard near Bethany, for Beers & Tillou—Elias T. Beers and Daniel Tillou—here he drove two yoke of oxen and delivered brick in Honesdale for the Armory Prescott house and other buildings; next he worked at carpentering summers and spent seven winters in Elk, Tioga, Clearfield and other western counties, cutting and driving logs. August 15, 1861, he married Mary F. Auger, of Waymart, and located in Honesdale. He worked nine years on the dock for the Delaware & Hudson Canal Company under U. V. Wheeler, then succeeded him as foreman for nine years more when he resigned and went upon the road as an insurance solicitor. He was converted in 1865, when Rev. Dr. Kesler, of Brandt, was assisting Dr. Dunning in holding services. He was elected deacon in 1870 and ruling elder in 1878, a position which he still holds. He superintended the Indian Orchard Sunday school one year, then he organized the Seelyville Sunday school and was its superintendent for twenty-nine consecutive years. This is Elder Ball's most enduring monument. During those years he exercised almost a pastoral oversight over that field, visiting their sick and some times burying their dead. He talked to the people there Sunday nights more or less for a number of years. He has also been conspicuous in Sunday school convention work throughout the county, every township and borough of which he has often visited, in more recent years as Field Secretary. Altogether Mr. Ball's life has been an active one in doing good in many fields. He knows the people of the county and where they reside as well or better than any one else in Honesdale. John T. Ball is a practical hard sense man and without many advantages for an education, he has accomplished much, especially among the working people. He was one of the first deacons in the church and has been a ruling elder since 1878, and has represented the church in Presbytery and Synod.

Andrew Thompson was born at Mt. Hope, Orange county, N. Y., April 3, 1845. He is the son of Augustus P. Thompson and Clara A. Dodge Thompson, and the grandson of a Presbyterian minister, Rev. Andrew Thompson. His father was elected cashier of the bank of Port Jervis to which place he removed with his family in the spring of 1853. Andrew was educated in the private and public schools of Port Jervis, together with a three years' course at the Institute at Flushing, Long Island. In 1862 he entered Williston Seminary at Easthampton, Mass. The following summer he was compelled to relinquish his studies on account of ill health. From 1863 to 1865 he was employed in New York, then he returned to Port Jervis and clerked in the National Bank until 1871 when he came to Honesdale and entered the firm of Durland, Torrey & Co. in January, 1872. In 1873 he married Fanny R., youngest daughter of John Torrey. The new boot and shoe company was in competition with old and established houses whose goods were known, particularly from Binghamton, and it had a reputation to gain, and to add to their difficulties, the transportation facilities were so bad that much business was lost through delays in delivery of goods that were sold. Mr. Thompson as sales agent traveled the counties of Wayne, Pike and Monroe, introducing these goods and through his candor and good judgment, which impressed the buyers as well as the character of the goods, he was enabled to help establish a good business in this vicinity. In 1887 R. N. Torrey died and John D. Weston succeeded to that interest and the firm became Durland, Thompson & Co., and in 1898 the concern was incorporated as Durland-Thompson Shoe Company. Mr. Thompson became vice president of the company and when Coe Durland died in 1902 he became president. Mr. Thompson is also a director and vice president of Honesdale National Bank. In addition to his business interests Mr. Thompson has been conspicuous in church work. He has been connected with the Sunday school of the church either as teacher or superintendent ever since he came to Honesdale, being superintendent some nineteen years. He

was elected elder in the church in 1882. Since that time he has represented the church in Presbytery, Synod and the General Assembly, where he is recognized as an influential man. Mr. Thompson bears a high reputation in this community where his probity and integrity is unquestioned. He is recognized as one of Honesdale's most reliable and substantial men. He is a leader in the church and his advice is sought in all important matters. His candor and conservatism make him a valuable man in the session where matters requiring care and sound discretion sometimes have to be decided. He has a sufficiency for comfort and some of the luxuries of life, and he is a substantial contributor to the church and its benevolences. He occupies the John Torrey homestead and is a worthy successor of a family that has done so much for the church and community. The first time Honesdale church was represented in Presbytery, Elder Stephen Torrey was delegate and the minutes were approved by Rev. Andrew Thompson, Moderator of Hudson Presbytery, at Bethlehem, Orange county. Rev. Andrew Thompson was grandfather of Elder Thompson. He was an old time minister and he reared a large family on his small salary and educated them well. Of Elder Thompson's three children, Augustus P. is engaged in the shoe business with his father, and Rebecca and Charles are home.

Joseph Alonzo Bodie was born in Dyberry township, June 20, 1852, and like most successful boys he was reared on a farm, during which time he attended the public school. At the age of 15 he entered the employ of H. B. Hamlin as clerk in his store on the corner of Main and Twelfth streets. While at Hamlin's he was associated with a number of other young men who were organized in a debating society, which culminated in a public library that was subsequently donated to the School Board. After spending five years clerking he began to learn photography of E. I. Stearns. In 1875 he purchased a half interest in the business and three years later became sole proprietor in the same place where he is now located. Here he has successfully conducted the business until his gallery is

well known throughout Wayne county. Mr. Bodie identified himself with the Sunday school and Presbyterian church when he came here. When Mr. Ball needed help at Seelyville he went there and January 1, 1899, he was chosen superintendent of Seelyville Sunday school, a position which he continues to fill acceptably to the people. He was leader of the Presbyterian choir for about fifteen years, which improved very much under his management. Since June, 1890, he has been an elder in the church and has discharged the duties of the office with faithfulness. He is a conservative, candid man, in favor of temperance and every good word and work for the upbuilding of the community. Socially he is identified with the Royal Arcanum and Odd Fellows' orders. Mr. Bodie takes rank with the good citizens and progressive business men of the town.

William Jessup Ward, son of S. D. Ward, was born in Honesdale, August 12, 1859, and was educated in the public schools of Honesdale. He entered the Wayne County Savings Bank in 1876, as clerk, he then became second teller and in 1898 was made assistant cashier. Mr. Ward is a careful accountant and a courteous and obliging officer in the bank. He has been borough auditor and collector of taxes, aside from that his business life has been spent in the bank. He has been a faithful and efficient teacher in Seelyville Sunday school for some twenty years and an elder in the church since 1890. He has attended and helped to maintain the Young People's Society of Christian Endeavor. In 1897 he married May D. Foster and they have three children. Mr. Ward is recognized as one of Honesdale's conscientious business men, and it is high praise to say that he is a worthy successor of his ancestors.

John Adam Reitenauer was born May 18, 1846, in Elsass, Germany. He came to Honesdale with his parents when he was four years old. He went to German school until he was old enough to be confirmed in the Lutheran church, this was supplemented by one winter at the English school in Tracyville. When nine years of age he started boating on the Delaware &

Hudson Canal with his father and brothers. His father soon after was drowned in the canal. After boating for six summers he worked for the same company feeding canvass, as they called it, when they kept coal on the canvas belts that carried the coal into the boats; then he worked two years in Ellenville for a glass company; next he was on a farm one year when he engaged in blacksmithing for Cory & Estabrook. He remained with them twenty-one years when he went into the furniture business with W. T. Moore. After four years partnership he set up for himself in the store on Main street that he now occupies. Through the influence of Elias T. Beers, his Sunday school teacher in the Mission school, and Mrs. Cory, he was led to see his duty in a new light and as a result he became a member of the Presbyterian church, and in 1895 he was elected to the eldership. Mr. Reitenauer is respected in the community as a sincere Christian man, and a willing worker in the church and Sunday school. He does personal work which is very effective in reaching some men that would not be reached by preaching.

Rhamanthus Menville Stocker, son of Albert Stocker and Lydia Rebecca Peet, of Litchfield county, Conn., was born in Salem, Wayne county, Pa., October 5, 1848; educated in public schools and Lafayette College; taught school ten or twelve years; engaged in merchandizing and farming for a time; Supervisor of Salem one term; Register and Recorder of Wayne county, 1881-84; admitted to Wayne county bar, 1886; assisted in writing history of Wayne, Pike and Monroe, 1886. Had editorial charge of Centennial History of Susquehanna county, 1887; married Maretta Brown, 1893; elected elder in Honesdale Presbyterian church, 1895; Superintendent of Honesdale Water Company, 1895-1905; writes for newspapers occasionally; has taught in Sunday schools since 1870, teaching in eleven different schools, three of which he superintended; these schools being located in four different counties of Pennsylvania. He has been engaged in many employments and has always found something to do. He advocates temperance for the in-

dividual; Democracy as against Plutocracy for the state, and Biblical Christianity for everybody.

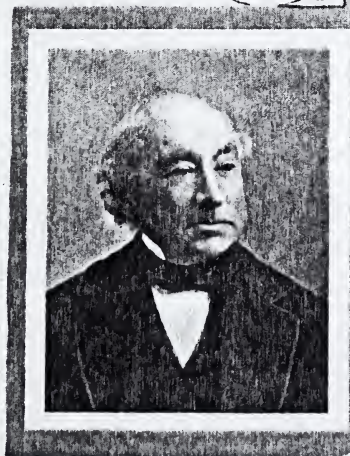
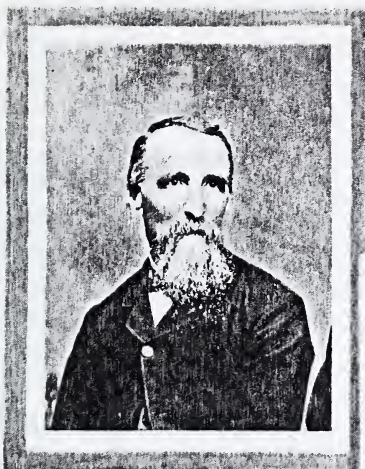
DEACONS.—Elias T. Beers was born October 24, 1816, at Hanover, Morris county, N. J. He was a mason by trade and coming to Honesdale in 1837 he erected many of the finest brick buildings in the town. He and Daniel B. Tillou purchased the Captain Hole brick yard near Bethany and made the brick that were used in Honesdale from 1846 to 1865. He and David Beers were in partnership with William Reed and conducted the planing mill at Industry Point, as Beers, Reed & Co., for a number of years. John Gray and Mr. Beers furnished all the flagging that was used in Honesdale until after the Civil War. In addition to these employments in later years he and his son Ulysses conducted farming. Mr. Beers' whole life was one of active industry. He was also a good honest citizen. His ruddy countenance and boy like laugh never left him until death. The town for years was divided into upper, middle and lower school districts; Mr. Beers as school director earnestly advocated the purchasing of the old academy building and the establishment of a graded school. He was elected deacon in 1870, when that office was first established in the church, and by reelections held the office until his death in 1903, a period of thirty-three years. During that time he kindly administered the funds of the church, which were appropriated to relieve the wants of the needy. Mr. Beers was also a strenuous advocate of temperance and the prohibition of the liquor traffic. His life in Honesdale was that of an honest hearted, open handed, hard working man. He left his children the legacy of a good name, which is better than riches. He married Harriet Pruden in 1841 and left three children, Ulysses, Harriet Adelia Roper and Fannie S. Beers.

Daniel M. Eno, who was elected one of the first deacons, was born October 28, 1812, in Litchfield county, Conn. He married Eunice A. Sage and came to Wayne county in 1838 and located on a farm in Texas township about two miles from Honesdale. He was a prosperous farmer and consistent mem-

ber of the church. Of his children, Alfred W. resides on the homestead, Laura married Eben H. Clark and Susan married John K. Jenkins, a hardware merchant and Prothonotary of the county one term. Mr. Eno died Christmas Day, 1891, in his 80th year. He was a trustworthy, kind hearted farmer. His wife died in 1903 aged nearly 90. She was a good Christian woman.

James B. Eldred, who was deacon for a time, was born in Pike county, February 14, 1820. He was Sheriff of Wayne county 1855-58 and Justice of the Peace in Honesdale for twenty years. He was of cheerful disposition and a familiar figure about the Court House for many years. He died February 13, 1893, aged 73, lacking one day. He left one son, Charles P. Eldred the jeweller, and Mrs. Lee Stearns, of Wilkesbarre, is a daughter.

James S. Gillen was born at Philadelphia, April 22, 1838. He was educated at St. Joseph's Academy and at Stoddard and Tewksbury's school at Montrose. When 17, Prof. Tewksbury, who had become County Superintendent, requested him to take a school, which he did and he successfully taught sixty pupils; and his life work became that of a teacher. He taught three years at Auburn, Susquehanna county, Pa., and in 1883 came to Honesdale where he taught in the public schools of Texas township for thirteen years, and at one time he received several votes for county superintendent. He enlisted in the One Hundred and Fifty-sixth Pennsylvania Infantry, November 11, 1861, for nine months. December 13, 1862, he reenlisted in the One Hundred and Forty-third Pennsylvania Infantry and served until the close of the war. He was slightly wounded by a limb cut from a tree by a shell. He drew a gun on an officer and ordered him to stop abusing a private. This incident illustrates the fearless character of Mr. Gillen; he would imperil his life for what he thought was right. He came near getting into trouble about this but the matter was finally dropped. Mr. Gillen was a faithful teacher in Tracyville Sunday school until it was discontinued. He also taught the Bible class after Judge



J. S. GILLEN
ELIAS T. BEERS

D. M. ENO

Seely's death. In 1895 he was elected deacon and served in that office until his death. He was a faithful and true man in every position that he filled. In 1868 he married Myra Wood. Their children are Mattie, Millicent and Rebecca. Mr. Gillen died January 9, 1898, and is buried in Glen Dyberry cemetery.

George W. Penwarden is president and treasurer of the board of deacons. He was born near Prompton, May 25, 1852, and attended gravity plane No. 16 as footman at 13 years of age. He served in various capacities on the railroad until 1900 when he became yard master and engine dispatcher at Honesdale yard. June 18, 1873, he married Louise, daughter of Samuel Jenkins, of Prompton. They have three children, G. Willard, Mary and Harry.

John Congdon was born December 25, 1861, in Cornwall, England. He came to South Canaan with his parents in 1881. He worked for his brother-in-law, Richard Bone, for a time. After working on a farm for a short time he commenced painting. In 1883 he married Carrie, daughter of Paul Swingle, of South Canaan. They removed to Honesdale shortly after their marriage where Mr. Congdon has been engaged in the occupation of painting and paper hanging ever since. He has been a deacon in the church for a number of years. They have two children, Stella and Doris.

John Boyd is a young man of good character, a shoemaker by trade. He was elected deacon a few years ago. He is a stepson of Hon. F. V. Carr and his wife is a daughter of E. T. Smith, wagon painter.

The ministers, elders and deacons of the Honesdale Presbyterian church have not been faultless, but as a whole it has been a body of strong conscientious men, and there has never been a time in the history of the church when there has not been able and conscientious men in the session. The first session contained Isaac P. Foster and Stephen Torrey. These two names were sufficient to give character to the session. Later on E. P. Kingsbury and S. Z. Lord were added. After the break-up of the session R. L. Seely and H. Tracy upheld

the majesty of the session. Dr. Strong, Judge Seely, S. D. Ward and others were strong men. How many delicate matters have received careful treatment by the conscientious men who have been in the session. How much anxiety have they felt concerning the work committed to their care, the session only knows. It may be unpleasant for a church member to be disciplined, but it is quite as unpleasant for the session as for the offender. The present session consisting of Rev. Dr. Swift, and Elders Holmes, Hand, Thompson, Ball, Bodie, Ward, Reitenauer and Stocker is the Nineteenth and Twentieth century session. Who will be in the session one hundred years to come?

A few more years shall roll,
A few more seasons come,
A few more suns shall set
O'er these dark hills of time,
A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease,
And surges swell no more.

—Bonar.

CHAPTER IV.

SUNDAY SCHOOLS.

At a meeting held in the school house April 11, 1828, to consider the propriety of establishing a Sabbath school in Honesdale, Isaac P. Foster was appointed chairman and Amzi L. Woodward, secretary. The meeting was opened with prayer by Mr. Smith, and after discussing Sabbath schools in general it was unanimously resolved to establish one in this place. To that end Stephen W. Genung, Stephen Torrey and Joseph L. Kellogg were appointed to prepare a constitution for adoption or amendment at the next meeting and was resolved to open the school the next Sabbath at 1 o'clock p. m. On Friday evening, April 18, the following was adopted:

Article 1. This Society shall be called the Honesdale Sunday School Society.

Article 2. The object of the Society shall be to instruct children in the principles of Christianity.

Article 3. This Society shall consist of subscribers to its funds of twenty-five cents or more, payable annually in advance. Donors of five dollars or more shall be considered members for life.

Article 4. The school shall be conducted by a superintendent and secretary, to be elected annually, and a Sunday school

committee which shall consist of all those who shall be actively engaged as teachers.

Article 5. It shall be the duty of the superintendent to watch over the concerns of the school, to preside at all stated or special meetings, and to see that all things are conducted with order and propriety.

Article 6. It shall be the duty of the secretary to keep a record of all the teachers and scholars belonging to the school, to make a report of the progress and condition of the school at least once a quarter, to record the proceedings of every meeting whether stated or special, and in the absence of the superintendent, to perform the duties which this constitution assigns to him. He shall also have charge of the funds of the Society and report the state of the same annually, together with the state and condition of the school.

Article 7. It shall be the duty of the teachers to be punctual in their attendance, and to remain by their classes during the whole time of teaching; they shall encourage their scholars to be regular in their attendance at the opening and closing of the school and add to their precepts their example. They shall cooperate with the superintendent and secretary in preserving the strictest order in their several classes, faithfully exercise them upon their lessons, and endeavor as much as possible to enlist their feelings and engage their attention; and especially to impress upon their minds, by every proper means, a sense of their duty to God, and of the value of their immortal souls.

Article 8. There shall be a regular meeting of the committee as often as once a month to unite their prayers before the throne of mercy, for the blessing of God on their labors, and to consult together on the interests of the school. Every teacher shall consider it his duty to attend unless something special prevents.

There were three other formal articles to the constitution which together with a list of officers were forwarded to the corresponding secretary of the American Sunday School Union, with the admission fee necessary to become auxiliary to that

organization. The committee was also empowered to procure a library for the use of the school and to subscribe for as many copies of the "Youths' Friend," a monthly published by the American Sunday School Union, as the school would need.

April 13, 1828, the first Sunday school in Honesdale was held in the school house. The record reads that it was stormy, but four boys and four girls braved the storms and J. L. Kellogg, the superintendent, opened and closed the school, presumably with prayer. The scholars were directed to commence recitation at the second chapter of St. Matthew's gospel.

The next Sunday, April 20, the school was opened by the superintendent reading the fifty-third chapter of Isaiah followed with prayer by the secretary, Stephen Torrey, and there were present three boys and three girls.

The next Sunday there were five boys and ten girls which was more encouraging and the school was closed by Col. S. Chamberlain. There were thirty-seven scholars enrolled during the season, and the largest attendance reported at any one session was eighteen.

It was evidently not an easy matter to attract the children to the school with inducements such as they had to offer, which were strict attention and the task of committing to memory an untold number of verses from scripture. To assist in gaining scholars, at a meeting held October 2, 1828, at which J. L. Kellogg, Stephen Torrey, H. Baldwin, John Torrey and Amelia Kellogg were present, it was decided to give credits as follows: For thirty verses well recited one cent, regular attendance at church one cent per month. After receiving fifteen cents credit the scholar was entitled to a testament and for sixty cents credit he was entitled to a Bible. That three scripture proofs to questions given to the school, found without concordance or reference, or five questions answered with such help, entitles the child to a copy of "Youths' Friend" or a tract. And children that attended regularly and were diligent in getting their lessons were entitled to draw a book from the library. Such inducements would not be esteemed very highly by our present day Sunday

school children. These prizes were offered in good faith however, and doubtless had their effect. August 31 three teachers are mentioned.

The patrons of the school were Thomas Young, I. P. Foster, Jason Torrey, life members; Joseph L. Kellogg, Stephen Torrey, Horace Baldwin, Charles P. Clark, Stephen Brush, J. F. Roe, Charles Forbes, Edward Mills, D. St. John, Uri Whittenhall, John Williams, James Hulbert, Timothy B. Jervis, A. C. Baldwin, Edgar Hudler, James Clark, Eben Watts, Oliver White, S. Benedict, Enos Woodward, Stephen Kimble, H. S. Ellting, Mr. Beech, John Raymond, Thomas T. Hayes, total receipts \$35.50. The first year the name of Amelia Kellogg stands alone among the names of women that appear on the records. The next year J. W. Griswold, Asa Torrey, George Tarbox, Dr. E. T. Losey, William C. Rose, Diantha Brush and Emaline Losey are among the contributors, also Polly G. Brush Olive P. Baldwin, Eunice S. Bullard, Sarah A. Shaffer, Phebe Jagger, Elijah Weston, C. Comstock, Almira Jagger, Adaline Plum, C. Beardslee. Russel F. Lord became a life member by paying five dollars. In 1832 the school at Paupack Eddy is mentioned, showing that Stephen Torrey was conducting the first Sunday school at the Eddy, now Hawley, at that time. There were six teachers the first year, three male and three female. Several scholars won testaments for learning verses.

In 1831, May 15, there are reported thirty-eight present and eight absent making a total membership of forty-six. At this time ten teachers are reported present and one absent. There were over sixty children in the school during the year 1831. April 1, 1832, the Sunday school held an anniversary at which an address to parents and teachers was made by Rev. Mr. Richardson and an address to the children by Rev. Joel Campbell. The next Sunday the plan of taking monthly contributions to assist Sabbath schools in this section of the country was adopted. Thus early did the Sunday school commence to do home missionary work. There were about eighty scholars in the school in 1832 and the officers were Stephen Torrey,

superintendent; S. Z. Lord, secretary; and the teachers were Stephen North, Jr., Josiah Foster, William Foster, Elizabeth Foster and Catharine Hulburt, also Sophia Forbes, Miss Chapman, Miss Blandin, Mr. and Mrs. Bidwell, Miss Eliza Earl, Mrs. Lord, Catharine Waldron, Amelia Waldron, Almira Foote, Almira Jagger. In 1833 there were ninety-two scholars. In 1838 Horace Baldwin was superintendent and the teachers were I. P. Foster, William Foster, M. S. Cannon, Stephen St. John, James Foster, S. D. Ward, Willard Davis, John I. Allen, H. S. Bassett, Mr. Jackson, S. Z. Lord, Miss C. Neal, Miss A. O. Neal, Miss A. Jagger, Miss Betsey H. Brush, Miss E. Foster, Miss Mary Foster, Miss Lydia P. Sutton, Miss Phillips, Miss Raybold, Miss Cushman and Miss Lucina Farrer. Horace Baldwin resigned and Willard Davis was elected superintendent in 1839. S. Z. Lord was elected in 1841.

From 1841 to 1859 the records are imperfect. From the researches of Andrew Thompson and the memory of others, the following list of superintendents since the organization of the school is given: Joseph L. Kellogg, Stephen Torrey, Ebenezer Kingsbury, Jr., Horace Baldwin, Willard Davis, Solomon Z. Lord, Benjamin C. Baldwin, Stephen D. Ward, George G. Waller, Otis Avery, Henry M. Seely, William B. Holmes, George F. Bentley, Andrew Thompson, David L. Hower and Miles T. Hand. Messrs. Baldwin, Davis, Kingsbury, Torrey, Ward and Holmes were reelected at intervals. Rufus Cushman acted as superintendent for a time. As assistant superintendent, Andrew Thompson, R. M. Stocker, H. S. Salmon, W. W. Wood and others have filled the position for a short time. Rev. Mr. Scott in 1860 organized a class of adults from the male portion of the congregation. Dr. Skinner also had a class of adults. Dr. Dunning taught this adult class for a time, also the Wallers, C. P. and G. G. In recent years H. M. Seely, J. S. Gillen and Dr. W. H. Swift have taught the Bible class. Mrs. Kate Seely and her sister, Mrs. Bentley, were teachers of the infant class for many years. In 1860 the average attendance was about ninety scholars and there were fifteen teachers. Some of the

records are of personal interest such as H. M. Seely entered the school as teacher in 1861. W. B. Holmes commenced in 1863. March 19, 1865, the record reads: On Thursday evening last the teachers unanimously elected Dr. Otis Avery assistant superintendent in order to relieve Mr. Ward from some of the care of the school and to allow him to take charge of the Bible class. Dr. Avery entered upon his duties today and the Bible class was taught by B. S. Bentley, Esq., of Montrose. There were twenty-one teachers and one hundred and forty-two pupils present that day. During those years the school was frequently addressed by clergymen that happened to be present and sometimes by Col. Seely or C. P. Waller. In October, 1865, H. M. Seely was elected superintendent.

Sunday, April 15, 1866, Superintendent Seely makes the following record: School met for the last time in the old church. Opened the exercises by singing "Homeward Bound." Prayer by C. P. Waller and addresses by S. D. Ward, Stephen Torrey, George G. Waller, former superintendents, and H. M. Seely the present superintendent. Sang "Love at Home," and "There is a Friend that is Ever Near," prayer by W. B. Holmes. Mr. Seely expresses pleasure at seeing a number present who were formerly connected with the school.

The next Sunday, April 22, the school assembled in the Court House. Present, fifty-five girls, forty-one boys, twenty-one teachers, twenty-eight in the infant class, with two teachers, superintendent and librarian, total, one hundred and forty-nine. The superintendent kept the minutes and W. H. Stone was librarian and treasurer for years. Mr. Seely in his minutes frequently notes with manifest feeling, that teachers are absent without providing substitutes. Also he complains that teachers are being persuaded to leave the school for a school out of town. At this time the older classes were studying the catechism and the younger classes the heroes of the Bible. August 12, 1866, there were one hundred and eighty-four present and Superintendent Seely with characteristic frankness records his feelings as follows: "It is very difficult to supply the school with

proper teachers. The superintendent has so far been unable to find a teacher for Miss Waterbury's class, and he has been compelled to take a class himself ever since her departure early in July. And the superintendent having been notified of repeated attempts, some of them made by a member of the session, to induce some of our best teachers to leave this school for others out of town, here records his sense of the wrongfulness of such conduct, and of its injustice to the school and to those on whom the care of the school depends. No one has any right to weaken this school for the benefit of any other." This is a view from the inside, and if those who were establishing schools outside could be heard, their views were just the opposite. Stephen Torrey with his schools all around Honesdale, Isaiah Snyder with his mission school and John T. Ball with his school at Seelyville, had always been crying for more help. They felt that the home school had plenty of talent and could well afford to send some of its number to other fields, and some years later Judge Seely himself superintended a school at Tracyville, but its sessions were in the afternoon late enough so as not to interfere with the home school. The church has always had workers in other schools. It commenced with Stephen Torrey and still continues, and in the end these efforts have returned to bless the church. In God's vineyard it seems that none can receive but those that give.

In October, 1866, Superintendent Seely read a letter from Rev. H. H. Jessup asking if the school would take upon themselves the support of a little girl in the mission school in Syria. The teachers met and agreed to appropriate fifty dollars per annum for that purpose, and in November the school appropriated fifty dollars for home missions.

After the close of the school in February, 1867, some forty scholars remained for a familiar conversation with Dr. Dunning on the subject of religion and many were deeply interested.

Mr. Seely held the office until October, 1867, when he was succeeded by W. B. Holmes, who held the position until 1872. The average attendance for 1866 was 146; for 1867, 166; 1868,

184; 1869, 193; 1870, 183; 1871, 182. Mr. Holmes was succeeded by George F. Bentley. The teachers in 1872 were Eliza Dimmick, Mary Foster, Hattie Sutton, Mary Roe, Eliza Cortright, Fannie Torrey, Emma Ward, Carrie Smith, Mrs. Snyder, Mrs. Grennell, S. D. Ward, H. M. Seely, E. F. Torrey, John K. Jenkins, W. H. Stanton, H. C. Hand, L. Stearns, A. Thompson. There were eighty-four girls and fifty boys in the school and in the Bible class, ten. Infant class forty-one; officers and teachers, twenty-two. M. L. Tracy, Ella Scott, Mrs. W. B. Holmes, Mrs. G. N. Snyder, Caroline Torrey and Mrs. Langdon are mentioned in 1873. Total attendance in 1873, 252. The school commenced the study of the international series of lessons in 1873. About 1879 Mr. Holmes was again elected superintendent and he held the position until 1885, when he was succeeded by Andrew Thompson who held the office continuously until 1901. The superintendents who had long terms have been Stephen Torrey, S. D. Ward, W. B. Holmes, George F. Bentley and Andrew Thompson, and they were all devoted and excellent officers.

George F. Bentley died at Honesdale, October 13, 1881, in his 40th year. He was a young man of great promise and an efficient worker in the church and Sunday school. His early death was greatly lamented by the Sunday school which appointed a committee consisting of Andrew Thompson, W. Sullivan and Samuel Foster, who reported resolutions highly eulogistic of Mr. Bentley which were adopted by the school and recorded among their minutes. Company E, of which he was the first captain, and the court where he practiced law, also took action in relation to his death. Though young he had made an abiding impression upon the church and community for good. No life is lived in vain which accomplishes life's great end. His principal work in the church was in the young peoples' meeting and in the Sunday school, where his influence was uplifting.

Miss Clara T. Sutton was born in Honesdale, September 24, 1854, and died May 14, 1902. The Sunday school appointed Miss Clara R. Torrey, W. B. Holmes and R. M. Stocker a committee to prepare a suitable minute, expressive of the Sunday school's great loss in her death. The following, which on motion of Andrew Thompson, was adopted by a rising vote, was reported by the committee: "Miss Clara T. Sutton was born, reared and educated in this town, and her life work has been that of a teacher in our schools. Her high attainments as a scholar were largely the result of self culture. The persevering efforts necessary to obtain an education had their disciplinary value and gave her a strong personality which impressed

itself upon her pupils. Her education did not end with the studies of the schools; she learned to love God which is the beginning of wisdom. A conscientious searcher for truth she discerned the path of duty and followed unhesitatingly wherever it led. In the public schools, the Sunday school, the young peoples' meetings, wherever she worked, her influence was exerted to advance the cause of truth, goodness and righteousness. With a sublime faith in her God, she hoped all things, believed all things, and did everything she could to advance the interests of her pupils in knowledge and in the love of God; to that end she never lost faith in her pupils nor gave up the hope of the ultimate salvation of the most wayward of them. She followed them wherever they went with her watchful care, her counsel and her prayers. Her chaste pure life, her modest tactful methods, her fine attainments and loving heart, manifested so sincerely to her pupils, attached them to her with an irresistible power, enabling her to exercise a wonderful influence over them for good. Her pupils, scattered far and wide, bear willing testimony to her devotion to their interests. The public schools of the borough have lost an excellent teacher, this Sunday school and church have lost a conscientious, devoted Christian worker whose pure life was an exemplification of the truths which she professed and taught."

The Sunday school has lost many earnest workers whereof here no account can be given. A large proportion of the church members came into the church from the Sunday school. The devoted labors of officers and teachers since the organization of the school have been instrumental in doing an incalculable amount of good. The records of the teachers in the early history of this school are very imperfect and many worthy persons will not receive the notice they deserve, but the result of their work will abide for all time. The names of the teachers in recent years have been, Mrs. R. N. Torrey, Bertha Wilder, Miss Hallock, Hon. H. M. Seely, W. J. Gregory, Mary Waller, Mrs. W. B. Holmes, H. C. Hand, Gertrude Foster, H. S. Salmon, Mary H. Weston, R. M. Stocker, Mrs. M. L. Tracy, Mrs. C. F. Rockwell, W. B. Holmes, May D. Foster, Bessie Weston, Emma Tillou, Sybil J. Aldrich, Miss Yonkers, Lizzie Vetter, Mary Jenkins, Julia A. Miller, Hattie Wood, Helen B. Holmes, Mrs. W. T. Moore, J. A. Reitenauer, Mrs. S. F. Cory, Mary Tompkins, Andrew Thompson, Clara R. Torrey, Alice Tillou, Bertha Lane, Mrs. J. E. Richmond, Mrs. Andrew Thompson, Joseph A. Bodie, J. A. Hiller, Harriet Stanton, Florence S.

Wood, Joseph F. Crandall, Harry Walter, Harriet Rockwell, Kate S. Tracy, Mr. Runyon, Viola Wilcox, Daisy M. Holmes, Grace Jadwin, Blanche Kesler, N. Hause, Mary Rogers, Anna Sutton, L. Richenbaker, Mrs. W. W. Wood, Mary Church, Katharine R. Torrey, W. W. Wood, Carrie Weston, Bessie Waller, Miss Kuhlback, E. C. Mumford, Clara Wilder, Mrs. W. H. Swift, Rena Watts, Howard E. Tracy, Alice Bodie, S. F. Cory, Grace Smith, Dessie Groner, A. J. Rehbein, Mrs. Grant Tallman, Olive Wilcox, Jessie C. Grant, Mary Peggall, Florence Jenkins, R. Louis Grambs, Annie Tracy, J. S. Gillen, Susan Jenkins, Mrs. E. R. Searle, Adelaide Dodge, Elizabeth Bentley, Blanche Wood, Clara T. Sutton, A. P. Thompson, Irene Tibbetts, Mattie Gillen, Katharine Stanton, D. L. Hower, Grace Jadwin, Jennie Schoonover, Mary P. Tracy, Marcia B. Allen, Dr. W. H. Swift, Miss M. B. Keeler, Grace Salmon, J. J. Many, Edith Swift, G. W. Decker, J. D. Romaine, Kate Erk, Eleanor Strongman. Primary teachers, Vinnie Rose, Lizzie Wood, Fanny Durland, Cora Keene, Rena Keene, Martha Jenkins, Suzan Keene, Mrs. Alma J. G. Dix, Susan Jenkins, Kate Minor, Mrs. G. F. Bentley.

Thomas H. Dickson remembers Charles T. Weston, Frances Rowland, Benjamin C. Baldwin, George G. Waller, Frederick L. Chapman and Joseph Gustin as teachers. Mr. Holmes remembers in the sixties, Harriet Ward, P. W. Bentley, George F. Bentley, G. G. Waller, C. P. Waller, H. M. Seely, Mrs. H. M. Seely, Miles Tracy, Mary Hand, Lucena Reed, Dr. Otis Avery, Rufus Cushman, Susan Foster, Edwin F. Torrey, H. C. Hand, Stephen Torrey, Caro N. Torrey, Ada Torrey, Henry Torrey, Mrs. E. A. Penniman, S. D. Ward and W. B. Holmes.

The Sunday school as constituted in 1904, is as follows: Miles T. Hand, superintendent; H. S. Salmon and Herman Harmes, assistant superintendents; Cora Keen, Susan Keen and Antoinette Durland, primary; A. J. Rehbein, secretary, treasurer and chorister; Howard E. Tracy, assistant secretary and chorister; Ralph F. Martin, librarian; Charles T. Bentley, John F. Roe and W. W. Wood, assistants; Maude M. Collum,

organist; Maude Rehbein, assistant; R. M. Stocker and E. C. Mumford, auditors.

The teachers are Edith Swift, A. P. Thompson, John D. Romaine, Mary P. Tracy, Andrew Thompson, Katharine A. Erk, Martha M. Collum, Edith Torrey, Mattie E. Gillen, Grace Salmon, Nettie Wilder, Herman Harnes, Elsie Krantz, Mrs. Edwin F. Torrey, R. Milton Salmon, Ada Hiller, Cora L. Watts, Eleanor W. Strongman, Millie M. Weaver, Grace Wilder, H. C. Hand, Jennie Lee, Clara R. Torrey, Grace Jadwin, W. B. Holmes, H. S. Salmon, David L. Hower, Carrie Weston, Rev. W. H. Swift, Mrs. Eugenia B. Tears and R. M. Stocker, substitute teacher.

The report for 1903 shows the whole number of offices and teachers to be 43, of scholars, 380; total membership, 423; average attendance, 224. Total collections, \$529.84; contributed to missions, \$227.60; used for school purposes, \$268.71. During the time when the chapel was being built there was contributed through the Sunday school treasury, \$1,684.61, but this did not include H. C. Hand's class with \$500, and many others. Mr. Thompson, who was superintendent and treasurer at the time, estimates that one-fourth of the money for building of the chapel came from members of the Sunday school, including officers and teachers with the scholars. Mr. Hand's class is deserving special mention for having contributed the large sum of \$500 which they raised by voluntary contributions and through the sale of things that they made. The class is composed of young ladies who had to make some sacrifice to raise that amount.

The scholars in the Sunday school in 1904, were:

Class 1—Merle Eldred, Faith Clark, Alice Wood, Beatrice E. Rehbein, Florence Kimble, Florence Hiller, Florence Reiffer, Florence Smith, Lottie Hartung, Helen Tryon, Helen Bishop, Ida Tonkin, Ethel Schiessler, Augusta Hartman, Charlotte Lane, Isabel Gray, Minnie Bidwell, Madeline O'Connell, Gertrude Krantz, Mabel Wills, Emeline Wills.

Class 2.—Edwin A. Marsh, Winton F. Kreitner, Henry A. Brown, John A. Kimble, Roger M. Lawyer, Edward E. Neubauer, Irving Ball, Fred S. Berry, Clarence Helstern, Benjamin E. Bunnell.

Class 3—Robert Mauer, Royal Richenbacker, Harold Pohle, Ray Ham-bly, William Allenbacker, Robert Marsh, Raymond Alberty, Edwin Bunnell, Charles Campfield, John McDonald, Duncan McTavish.

Class 4—Charles D. Thompson, Otto G. Weaver, James E. Mumford.

Class 5—Edson R. Kreitner, Joseph A. Bodie, Jr., Elmer C. Taylor.

Class 6—Russell Romaine, Albert Krantz, Charles Gerry, Chester Gerry,

Harold Schoell, Howard Fitch, Arthur Tonken, Ralph Brown, Miles Giff.

Class 7—Mary Babbitt, Josephine DeWitt, Catharine Eich, Florence Eldred, Mamie Gerry, Charlotte O'Connell, Dorothy Richenbacher, Marion Romaine.

Class 8—Louisa Kraft, Lacita Hawkins, Elizabeth Mauer, Alice Sluman, Lulu Richards, Hattie Hambly,

Class 9—Ray Brown, Ford Rehbein, Walter Jeitz, Albert McMullen, Harry Bishop, John Weaver, Ralph Jeitz, Walter Weaver, John Reed, Raymond Bodie.

Class 10—Bessie Bunnell, Mary Bodie, Emma Babbitt, Laura Cortright, Florence Dailey, Permelia Dexter, Kate Eldred, Martha Kimble, Tillie Neubauer, Maude Rehbein, Mignon Wood.

Class 11—Blanche Shuman, Frances Prosch, Ida Daily, Helen Secor, Angeline Weidner, Bertha Evans, Ora Evans, Mabel Schimmel, Dora Wizzard, Minnie Wizzard, Carrie Schupper, Helen Bergman, Helen Yerkes, Anna Korb, Nora Brenhoefer, Hannah Brenhoefer, Edna DeGroat, Bertha Weidenbein, Gertrude Roegner.

Class 12—Wilbur Bodie, Lloyd Shuller, A. Bernard Rehbein, Edward Hambly, Raymond McMullen, William Reed.

Class 13—David Peterson, Merton Canfield, LeRoy Kreitner, Clarence Bodie, Kenneth Uglow, George Hambkee, John Pullis, Roy Leinbach.

Class 14—Kate Swift, Louisa Edgar, Florence Brown, Blanche Secor, Amy Cory, Vera Rickard, Margaret Mumford, Bertha Jeitz.

Class 14—Fred Hiller, William Eldred, Horace Noyes, George Foster.

Class 16—Kate Babbitt, Irma Bond, Mable Beck, Stella Sparks, Kathryn Schupper, Christina Weidner.

Class 17—Marjorie Fowler, Helen Watts, Bessie Lawyer, Eva Harnes, Alice Tallman, Harriet Smith, Dorelle O'Connell, Vesta Ballard.

Class 18—Stella Congdon, Eva Wilson, Anna Reed, Alma Shuller, Barbara Boos, Cora Eich, Edith Eich, Mary Fitch, Grace Moules.

Class 19—Harold McClemons, Mortimer M. Stocker, Albert Allenbacher, Charles Pethick, Earl Herbert, Gerald Gerry, Andrew Schaffer, Lester Andrews, Homer Ridgeway, Harry Gray.

Class 20—Millie Biebas, Lois Secor, Edith Hambly, Lydia Hambly, Clara Kimble, Blanche Noyes, Mabel Reed, Anna Brown, Queenie Cooley, Mary Barnes.

Class 21—Bessie Swift, Florence Wood, Blanche Wood, Harriet Beers, Jennie Schoonover, Mrs. Angie S. Bodie, Olive Fowler, Mrs. Grace Powell, Amelia Mueller, Lydia Reifler, Sophia Reifler, Mrs. Miles T. Hand, Mrs. D. L. Hower, Mrs. Clara B. Kreitner.

Class 22—Jennie Lee, Lizzie Bassett, Marion Wilder, Alice Day, Clara Wilder.

Class 23—Ruth Schoonover, Ethel Penwarden, Florence Dodge, Anna Seaman, Rebecca Thompson.

Class 24—Grace Babbitt, Florence Evans, Ethel Lee, Julia Schimmel, Minnie Shuller, Millie Schwieger, Florence Watts, Margaret Weaver.

Class 25—Emma Patterson, Mrs. John Romaine, Maggie Uch, Hattie Whittaker, Mrs. Willard Penwarden, Mary Lohman, Millie Brown.

Class 26—Lena Richenbacker, Mrs. U. G. Ridgeway, Louise Durland, Isabelle Penwarden, Suzan Keene, Mrs. John Boyd, Mrs. Charles Hoff.

Class 27—Edna Dimock, Meta Smith, Mae Wood, Fannie Watts, Grace Bishop, Mary Foster, Mary Mumford, Bessie Chambers, Mae Penwarden.

Bible Class—J. A. Reitenauer, U. F. Beers, S. F. Cory, P. R. Collum, G. W. Decker, E. C. Mumford, A. McDonald, G. W. Osborn, W. H. Stone, Mrs. G. F. Bentley, Mrs. H. W. Blandin, Mrs. C. M. Betz, Mrs. U. F. Beers, Mrs. S. F. Cory, Mrs. C. A. Cortright, Mrs. Coe Durland, Mrs. George Groner, Mrs. J. A. Hiller, Mrs. H. C. Hand, Mrs. Charles Irwin, Mrs. J. K. Jenkins, Mrs. William Jenkins, Mrs. C. C. Lane, Mrs. E. C. Mumford, Mrs. Charles F. Mills, Mrs. McGown, Mrs. McDonald, Mrs. G. W. Penwarden, Mrs. J. E. Richmond, Mrs. C. H. Rockwell, Mrs. R. A. Smith, Mrs. E. Searle, Mrs. A. T. Searle, Mrs. W. H. Stone, Mrs. M. L. Tracy, Mrs. R. N. Tillou, Mrs. R. N. Torrey, Mrs. G. Tallman, Mrs. VanDusen, Mrs. S. B. Wood, Mrs. U. V. Wheeler, Mrs. Wells, Mrs. Oscar Bunnell, Mrs. H. Harnes, Miss F. Bennett, Ida Barnes, Susan Haines, Lottie Haynes, Florence Jenkins, Hattie Sutton, Kate Schlund, Emma Tillou, Ida Tracy, Mrs. Emma C. Swift.

Class 29—John Smith, Charles Bassett, Harry Penwarden, Harold Yerkes, Henry Wilder, Eben Keene, Asa Bryant, Ray O. Bunnell, Herbert Hiller, Leroy Wood, William Weiser, Benjamin Dittrich.

Class 30—Frederika Turner, Helen Fowler, Grace Reitenauer.

Class 32—Adolph Schneider, Fred Mauer, Edward Jeitz, William H. Barrable, George B. Woodward, G. Willard Penwarden, William H. Pregnall, George E. Helstein, William H. Hawken, Grant C. Tallman, Frederick W. Kreitner, William K. Kreitner, John Congdon.

Infant Class—Helen Andrews, Louise Bishop, Helen Burns, Ora Bond, Florence Canfield, Eva Canfield, Maude Daily, Edith Hartung, Hazel Hawkey, Eda Krantz, Aleck Krantz, Grace Kreitner, Emeline Keyes, Irene Latourette, Adelaide Metzgar, Katharine McDonald, Bessie McDonald, Florence Morrison, Mildred Pohle, Jeanette Pohle, Louise Penwarden, Elsie Prosch, Florence Pregnall, Nira Rehbein, Laura Rehbein, Olive Rockwell, Susie Starr, Edith Schimmel, Rowena Spencer, Mildred Weidener, Margaret Walls, Natalie Richards, Charlotte Peterson, Franklin Bishop, Wayne Bond, Edwin Babbitt, Robert Cory, Clarence Campfield, Farrington Burhart, Edward Daily, Charles Kreitner, Louis Kreitner, Wallace Kimble, Clarence Metzgar, Irvin Morrison, Albert Morrison, Charles Hartman, Bernard McArdle, Ray Martin, Charles Richenbaker, Milton Richenbaker, Charles Reitenauer, William Spencer, Walter Schimmel, William Fitch, Russel Sherman, Herbert Campfield, Alfred Kreitner.

Cradle Roll—The pioneer cradle roll of the Honesdale Presbyterian school was organized in 1904. It is composed of children of members of the church under three years of age. The following names are inscribed on the roll and may be of interest to the curious fifty years from now: Elizabeth Waller Martin, Jeannette Ward Burns, Elizabeth Hower, Frances

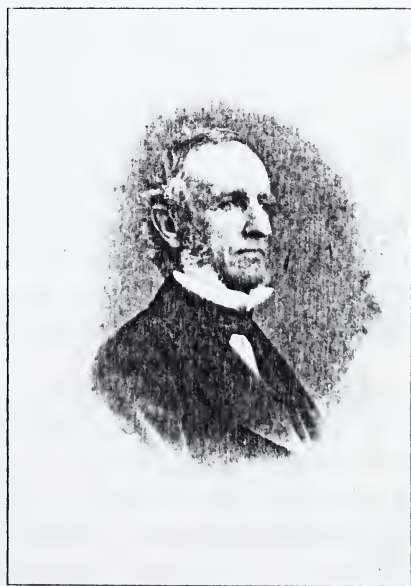
Edith Reitenauer, Florence Edna Reitenauer, Leah Edna Kimble, Helen Rebecca Stocker, Doris Congdon, Rosa Andrew, Harold Layton Woodward, Frederick Rockwell, George Bond.

Willard Davis, who was superintendent of the Sunday school for a time, was a merchant in Honesdale for a few years. He had a store on Main street where Burnard now lives. His wife was Lydia Sutton, a sister of James H. Sutton. He removed to Vermontville, in Michigan, many years ago and died there.

Hon. Otis Avery taught in the Sunday school and superintended it for a short time. He was born in Bridgewater, Oneida county, N. Y., August 19, 1808, and he died in Honesdale, February 22, 1904, in his 96th year. His life was a long and eventful one. He had a common school education and learned the watchmakers' trade in his father's shop. In 1827 he first came to Bethany, working at his trade, and about that time he came down to Honesdale and saw the trial trip of the Stourbridge Lion, and for a number of years before he died enjoyed the distinction of being the only man living who rode on that engine at that time. He finally concluded to learn dentistry and to that end went to New York, and December 6, 1833, received a certificate from Dr. Ambler, the only mode of graduation at that time, and immediately began the practice of his profession, which he continued up to a short time before his death. When he began dentists were sometimes mobbed for practicing such an art. His practice extended from Utica to Honesdale and for ten years at Columbia, S. C., during the winter season. In 1850 he gave up practice in New York and elsewhere and established himself in Honesdale where, without any sign, at the rear of his residence, he had all the business he could do. He was an inventive genius and made most of his dental tools, besides inventing a sewing machine which was patented in 1850. Had he been as good a financier as he was an inventor he would have accumulated a fortune. He had quite a political career. In 1855 he was sent to the legislature where he manifested his independence. November 20, 1871, he was appointed



DR. OTIS AVERY



JOHN F. ROE

Associate Judge by Governor Geary. He was nominated by both the Democratic and Republican parties and elected to that office for five years more and at the expiration of that term he was elected by the Anti-Court House party for five years more, receiving more votes when opposed by both parties than he did when he had the endorsement of both parties. Dr. Avery was a quiet man, attentive to his vocation and just the opposite of what would be considered a politician. In reply to a question, why he lived so long, he said that he never tried to run things. In other words he attended to his own affairs but he was not unmindful of the good of community. He was not an agitator or aggressive reformer, but when placed in position where he had to act he would be found among the reformers. In his younger days he was an exhorter in the Methodist church, but for years before he died he was a member of the Honesdale Presbyterian church. In 1829 he married Louisa Hoel. His second wife was Mary Agnes Addoms whom he married in 1855; she is still living, a highly respected lady. Her son Mortimer C. is a lawyer in New York, and Frederick E. is the owner of a cattle ranch in Wyoming. The only daughter Agnes C. is the wife of of Judge Purdy.

David L. Hower, who was superintendent of the Sunday school for two years, was born on a farm in Lycoming county, Pa. He graduated at Lafayette college in 1892, and that fall entered Honesdale High school as vice principal which position he held until 1896, when he was elected county superintendent of schools. He is now serving his third term in that office. He retains his class in the Sunday school and is recognized as an efficient educator.

Miles Tracy Hand, the present superintendent of the Sunday school, is a son of Hon. Alfred Hand, of Scranton, by his first wife, Phebe Ann Jessup. He attended Lackawanna school, graduating in 1889. In 1894 he graduated from Williams college, after which he went to Turkey and taught mathematics in Roberts college at Constantinople, one year. In the fall of 1895, he entered Cornell university and graduated as mechan-

ical engineer in 1897. In 1902 he came to Honesdale and is superintendent of the National Elevator and Machine company's shops.

HONESDALE MISSION SUNDAY SCHOOL.

The Mission Sunday school was a Union school but its officers and teachers were so largely drawn from the Presbyterian church that an account of the school is not out of place in this volume. October 30, 1880, Superintendent Snyder, just before he removed to Harrisburg, gave a history of the school which was published in the Independent and from this account it appears that addresses were given by Messrs. Caskey, Torrey and Brown, which were followed by Isaiah Snyder's farewell address, in which he says:

"In the autumn of 1858, a business man connected with a large wholesale dry goods house in New York City, visited this place. He was an active, energetic Christian, and, while he had an eye to business, he was true and loyal to the interests of the greater Master whom he willingly served. In looking over the town he learned that it was the terminus of the canal, that ordinarily a number of boats with their crews must be lying here over the Sabbath, and, as there was at that time much interest manifested in behalf of the boatmen along the line of the Erie canal, in the state of New York, and much good was being accomplished, he strenuously urged that a like effort be put forth here. To the question as to where the proper man could be found to undertake it, he replied 'You are the man.' When the ordinary plea of incompetence, unfitness, business engagements, etc., was put in, his prompt reply was: 'Can't you depend upon the Elder Brother?' He has promised to be with you and you have nothing to fear. If you work for Him and with Him, success will attend you.' The promise was exacted and given that the effort should be put forth, which, after mature deliberation and earnest prayer for guidance and strength equal to the emergency, was faithfully made, with a result which time only will reveal. The necessary preparation in the way of books, papers, etc., was made, teachers and singers secured, and

the day appointed to commence. Printed handbills were freely distributed among the boatmen and posted along the canal and an earnest invitation and hearty welcome extended to all. The teachers, meanwhile, had been at work about town inviting the children to come, and all things seemed ready. Sunday, May 29, 1859, was the appointed day to begin, and the district school house on Second street, near Sixth, the place. There were present, as teachers, on that day, Isaiah Snyder, Mrs. I. Snyder, Rev. L. D. Tryon, Misses Julia Strong, Josephine Turner, Hattie Ingersoll, E. Tillou and Mrs. Leggatt. The Bible class and choir were composed of the following: Dr. A. Strong, W. H. Ham, E. B. Freeman, Miles L. Tracy, H. J. Conger, C. H. Brown, R. J. Matthews, A. Cummings, F. P. Bennett, George W. Allen, Horace Weston and Levi McCreery. In the junior department there were ten scholars, as follows: John Reif, Philip Werstein, Martin Werstein, Robert Ferber, Hannah Britenbaker, Paulina Grambs, Louisa Reif, Phebe McCreery and Sophie Grambs. Although there were thirty present in all, there was not one from the canal, and this was generally the case in the subsequent efforts.

"The school was organized on the Union plan, with the Bible as the chart and Jesus of Nazareth as the great Pilot. The school organized with Isaiah Snyder as superintendent, and Rev. L. D. Tryon, since deceased, as teacher of the Bible class. Singing was made an important part of each session, and with success, as its popular concerts since that time have fully attested. The teaching was unsectarian, being based on those fundamental truths of God's word in which all Christians agree.

"From a small beginning the school grew rapidly, so that, at the end of the first year, there were in all 270 scholars, representing 125 families. At the second anniversary, May, 1861, there were 314 scholars and 27 teachers, and at the Christmas festival, held in Liberty Hall, in 1867, there were present 500 scholars and teachers, representing 350 families of Honesdale and vicinity. In 1862 the German Catholic church organized

their first Sunday school, which drew off about one hundred of the Mission school. The Lutheran school was organized January 1, 1869, and this took away about one hundred and fifty scholars and four teachers. In January, 1871, the Seelyville Sabbath school was organized by John T. Ball, and the scholars from that neighborhood, to the number of about one hundred, withdrew to attend there. Notwithstanding these and other severe drafts made upon the school by the removal from town of families, etc., still the work moved on quietly yet surely up to today, at which time there is a present membership of one hundred and ten scholars and fifteen officers and teachers. The primary department, under the superintendence of Mrs. Snyder, has, since 1875, increased from thirty-four to as high as ninety in one year, and at present numbers sixty. In all there have been over 2,000 scholars and 150 teachers connected with the school during the twenty-one years."

In 1864 the school became so crowded that it was found necessary to remove to Liberty Hall for more ample accommodations, where it remained till 1868, when an arrangement was made with Coe F. Young, manager of the Delaware & Hudson Canal Company, whereby the school was located on Main street in the old Watts building which stood about where the Town Hall now stands. The school was maintained by means of concerts, subscriptions, etc. The singing was a prominent feature in the development of the school, Superintendent Snyder securing the best talent available. The first musical director was Prof. Ludwig who was at that time organist of the church. When he removed from town in 1865, Mr. Snyder secured John E. Richmond, of Carbondale, to clerk in his store and take charge of the singing. Mr. Richmond trained the children not only for Sunday school singing but for a number of concerts, cantatas, etc. which were held in Liberty Hall. As many as four hundred children were arranged on the stage, singing to overflowing houses. Dr. Dunning in requesting the repetition of one of these cantatas said, "It was the grandest and most inspiring Sunday school singing that I ever listened to." On a

program of the ninth anniversary the following officers and teachers are mentioned: Isaiah Snyder, superintendent; John E. Richmond, secretary and musical director; Frank B. Brown, librarian; Miss Josephine Coryell, organist. The teachers were E. T. Beers, C. M. Scott, S. G. Cory, U. V. Wheeler, Leland Stearns, W. H. Stanton, John Torrey, Jr., James B. Eldred, Thomas Tracy, J. B. Lisk, L. R. Fowler, Mesdames E. Bassett, George Conselman, Charles Myers, S. G. Cory, U. V. Wheeler, Isaiah Snyder, P. P. Brown, Lewis Coryell, J. B. Lisk, A. B. Lacey, C. P. Clark, John Ball, Levi McCreery, Nicholas Holt, Margaret Morgan, E. T. Beers, John Rehbein, James Pragnell, H. Kennedy, M. V. Booth, Horace Weston, Nancy E. Tillou, Barbara Reif, Misses Emma McCarter, Susan Bassett, Maria McCreery, H. Hamlin, Jeannette Loud, Abbie J. Manning, M. C. Field, Mary Heath, A. E. Marsh, Louise Stearns, Elizabeth Pearn, Lydia Marsh, Sarah VanKirk, Mary Raish, Lucy Sherwood, Charity Preston. Officers and teachers, fifty-three; scholars, over four hundred. The ex-officio board of trustees were Rev. G. C. Bird, Episcopal, Rev. C. S. Dunning, Presbyterian, Rev. W. J. Judd, Methodist, Rev. H. B. Garner, Baptist, Rev. W. F. Helfer, Lutheran and I. Snyder. The trustees that were elected by the school were Elias T. Beers, Stephen G. Cory, George N. Snyder, C. M. Scott and U. V. Wheeler. Later, Thomas Crossley, John R. Brown, J. Adam Reitenauer, Joshua Brown, Fred Brown, W. H. Lee, J. E. Richmond, Mrs. W. T. Moore and Kate Erk taught in the school.

Mr. Snyder in his address said the pastors of the several evangelical churches in the borough have, without exception, been ever warm friends of the school from its very beginning and with counsel and help, in times and ways without number, have strengthened and materially aided the superintendent and teachers in their work.

After Mr. Snyder left the town the school was continued for about three years. Other schools had been organized and finally, by vote of the school, it voluntarily disbanded about 1883.

Hon. Isaiah Snyder, who was the organizer, and superintendent of the Mission Sunday school during nearly all the years of its existence, was born near Kingston, Ulster county, N. Y., in 1821, and he died in Harrisburg, January 29, 1886. He came to Honesdale while young and soon engaged in the mercantile business. Being a man of fine presence, warm heart and captivating manner, he was a successful salesman, and for many years was the leading merchant in Honesdale. He was a great advertiser, always writing his own advertisements. He was burned out five times, although none of the fires originated in his place. He was an uncompromising Democrat and was elected Associate Judge in 1866, but the Mission Sunday school was his greatest monument, and there are many still living whose hearts thrill with emotion as they call that school to remembrance. Mr. Snyder went to Harrisburg and became General Agent of the Equitable Life Insurance Company. He wrote \$2,000,000 worth of insurance, and the last year of his life wrote more insurance than any other person in the United States excepting one. Rev. George N. Snyder was his son by his first wife, Margaret Hasbrouck. His second wife was Julia, daughter of Dr. Strong. She and their two children, Charles and Cora, are residents of Harrisburg.

John E. Richmond, who was musical director for the Mission school, came to Honesdale as the employe of Isaiah Snyder. He was born at East Haddam, Conn., December 20, 1836, his ancestors being among the pioneer settlers in New England. He was educated in the schools of New England and early removed to Carbondale and was in partnership with his cousin, W. H. Richmond, for a time. After leaving Snyder's employ he conducted a dry goods store in Honesdale for about ten years. He married Lucena Chapman Reed, foster daughter of Elder Reed, and aside from selling musical instruments he and his wife have lived on their income in recent years, traveling in the summer. Both of them sang in the choir about twenty-five years and Mrs. Richmond is also treasurer of the Home Missionary Society and active in that work.

The Seelyville Sunday school was organized in the Seelyville school house in January, 1871. John T. Ball was elected superintendent and there were twenty-four scholars in attendance. Mr. Ball divided them into four classes and called for teachers to volunteer to teach them and Sarah Hawkey, now Mrs. Callaway, Fannie Hawkey, Augusta Cowls, now wife of E. Holland, and Mrs. Mary Cowls Wilder, now of Scranton, volunteered. David Taylor was the first secretary and the school increased until there were two hundred scholars and twenty teachers. The International series of lessons was adopted and the school has been conducted according to approved methods ever since its organization. Among those that went up from Honesdale were J. A. Bodie, Marston George, Steward Bassett and Oliver Rodgers, the latter two of whom died while teachers. Seth W. Powell, W. J. Ward, Edgar Jadwin, Miles Sherwood and others from Honesdale, assisted. Other teachers were Mrs. Hannah Birdsall, J. C. Birdsall, Mrs. D. M. Eno, Lillie G. Eno, Charlotte Eno, Robert Ransom, Lizzie Erk, Clara Erk, Kate Erk, George Cooper, George Robinson, now an elder in the Prompton church, Adam Murrman, now a Congregationalist minister, George Shearer, now a lawyer, George D. Seely, now in patent office in Washington, Kate Murrman, Mary Murrman, Flora Ferguson, Anna Holland, Cora Holland, Minnie Mills, Mary Oldorf, John Gehring, Alice W. Birdsall, Emma Birdsall, Isabel Birdsall, Kate Smith, Louisa Smith, Emma Smith, and Theodore Green the colored man must not be forgotten.

The school was superintended by Mr. Ball for twenty-nine years and it has been called his monument. During eighteen years Mr. Ball held teachers' meetings and for twenty years he gave Sunday night talks or preached to them. He visited the sick of Seelyville regularly during all these years and conducted a number of funerals. Mr. Ball had very accurate records which unfortunately were destroyed by fire. Mr. Ball reports that there have been several hundred converts from this school that have joined the different churches here and elsewhere, for the pupils of this school are scattered far and wide.

Mr. Ball says he always kept before the school the importance of evangelistic work. Among those attending this school for a few years until he was about 12 years old, was Henry A. Eisner, and by his gifts he has returned to bless the school. In 1891 the Christian Endeavor Society, which is an outgrowth of the Sunday school, started a Christian Endeavor chapel account in the Wayne County Savings Bank. Mr. Eisner added to this fund from year to year sums varying from \$50 to \$150 a year, thereby stimulating local effort until in 1901 when active operations were begun to erect a chapel. The trustees were Gustave Smith, George Erk, Chauncy Purdy, Robert Ransom, Lillie G. Eno, Alice W. Birdsall and Jessie Olver, and John Erk and W. L. Ferguson were added, constituting all as a building committee. The latter did not act but the others went forward and erected a neat chapel at a cost of about \$3,500, R. H. Brown contractor. Mr. Eisner contributed in all about \$1,000 and there is a debt of about \$500. It is a Union chapel and services are held in it conducted by the Presbyterian, Methodist, Baptist and Episcopal ministers.

The officers and teachers of the Sunday school at present, are superintendent, J. A. Bodie; assistant superintendents, W. J. Ward, Lillian G. Eno, Mrs. B. F. Polley; secretary, Flora E. Ferguson; treasurer, Willard J. Birdsall; organist, Louise M. Smith; assistant organists, Jessie Robinson and Mary Holland; librarians, B. F. Polley and Peter Kolmus; superintendent primary department, Emma Birdsall; assistant superintendent, Susie Eigler; treasurer, Lizzie Dunkelberg; organist, Abbie Erk. The teachers are W. J. Ward, Lillie G. Eno, Mrs. E. Holland, Louise M. Smith, Alice W. Birdsall, Isabel Birdsall, Jessie Olver, Bertha Hawkey, Mae Erk, Almeda Smith, Mrs. B. F. Polley, Hannah Mackle, Alberta Thayer, Mrs. Henry Smith, Gus Schmidt and Emma A. Smith.

TRACYVILLE SUNDAY SCHOOL.

October 6, 1888, the session appointed R. M. Stocker, Gertrude Foster, Mr. Schremser and J. A. Reitenauer a committee to investigate and report upon the advisability of organ-

izing a Sunday school at Tracyville, and January 4, 1889, the committee's report in favor of the organization of a school was presented to the session. The session appointed Judge H. M. Seely superintendent and the school was regularly opened January 13, 1889, at 3:15 p. m., in the Tracyville school house. About forty were present who were organized into eight classes, taught by H. M. Seely, Bible class, Mrs. Gow, infant class, and the other teachers were R. M. Stocker, Miss Gertrude Foster, J. S. Pennell, W. W. Wood, Miss Cora Schremser and Adam Reitenauer. The first report showed eighty scholars and eight officers and teachers in attendance. J. S. Gillen soon became a teacher and he was faithful to the end. Judge Seely's report for 1893 showed that the school numbered ninety-five. During all these years R. M. Stocker acted as superintendent summers when Judge Seely was having his annual vacation. In 1894 the teachers were Mrs. Neimiller, Miss Katie Storms, Miss Foster, Mrs. Richarts, J. S. Pennell, Miss Addie Pethick, who was also organist, Mrs. Decker and Mary Bond. Acting Superintendent Stocker reported one hundred and seven on the rolls of the school, the largest attendance being on flower day when ninety-eight attended and \$11.05 was collected and sent to the Sunday School Extension Committee. Judge Seely made a tender address; it was the last time he attended the school, his death being on the Christmas following. Rev. W. H. Swift also addressed the school. Judge Seely took a deep interest in this school, and every year a Christmas tree was provided with presents for the children, being given largely from the Judge's pocket book. After Judge Seely's death, by request of the session, R. M. Stocker continued as superintendent until the school was closed in June, 1896. W. B. Holmes taught for a short time, also Louis Grambs and George Prentiss. July 5, 1896, the officers and teachers made a statement addressed to the session, in which they say that the Tracyville school was organized for the purpose of reaching children that did not attend any Sunday school, while many had attended the school from the beginning who were in attendance at schools in Honesdale, yet

it had not been the policy of the school to take any pupils from the Honesdale schools to build up this school, but rather to create such a Sunday school sentiment as would lead all to attend some Sunday school. They concluded that the Sunday school sentiment was such that the children of Tracyville were nearly all attending Sunday school at Honesdale and while not unmindful of the good accomplished by the Sunday school in teaching the Bible, the officers and teachers of the school were of the opinion that the school was not now necessary. After deliberating on this statement the school was discontinued by the session July 12, 1896, and was followed by preaching for a time. Mrs. Tryon, Mrs. Markey, Mr. Hill, Mr. Gillen and Mrs. Martin were faithful until the last session of the school.

CHAPTER V.

THE LADIES' BENEVOLENT SOCIETY.

The women of the Honesdale Presbyterian church have done their duty more faithfully than the men, probably ever since the church was organized. We can imagine that we see them dipping candles for use in the old Tabernacle, and in the care of the church and labors in the first Sunday schools they took an active part, but Paul's injunction that women should keep silent in the churches, was observed more carefully in Presbyterian churches years ago than it is now. The most active women in the early church were the three Chapman sisters, Mrs. Kirtland, Mrs. Stephen Torrey and Mrs. Ezra Hand, also there were Mrs. John Torrey, Mrs. R. L. Seely, Mrs. S. G. Cory, Mrs. Jackson Bassett, Mrs. B. B. Smith, Mrs. S. D. Ward, Mrs. Josiah Foster, Mrs. John F. Roe, Mrs. Baldwin, R. F. Lord's first wife, Mrs. John F. Lord, Mrs. Henry Stone, after she moved here and her sister, Mrs. Spear, Mrs. Horace Tracy, Mrs. Baldwin and others.

March 10, 1845, the session, after free conversation and consultation on the state of the church, resolved, "that inasmuch as there is a diversity of opinion as to the expediency of erecting a lecture room while the church edifice remains in its present neglected state, and as it is desirable for the spiritual

welfare of the congregation, that in the various objects undertaken by them there should be entire unanimity, the session recommend that the attempt be for the present suspended."

The men have left a record of their resolution and the women left evidence of their work in the erection of the first lecture room which stood north of the church facing Church street. Elizabeth M. Spear, a sister of Mrs. Stone, and Mrs. Ezra Hand circulated a subscription paper and through the efforts of the women of the church a lecture room was erected. Rev. H. A. Rowland preached a sermon from Proverbs xxxi, 10: "Her price is far above rubies." This sermon had such a touch of gallantry that its publication was requested by T. H. R. Tracy, R. L. Seely, D. O. Skinner, James Dickson, I. P. Foster, C. S. Minor, F. B. Penniman, Stephen Torrey and John Torrey. In replying to this request Mr. Rowland says: "It is certainly due the ladies of our society to acknowledge their self-denying labors for the object which has been gained, and to accord to them our heartfelt thanks for the good they have accomplished." He quoted liberally Milton's great poem concluding with:

"Neither her outside formed so fair, nor ought
So much delights me, as these graceful acts,
These thousand decencies that daily flow
From all her words and actions mixed with love."

The lecture room was dedicated in 1848 and undoubtedly the ladies of the church had some kind of an organization to carry on this work. It has been characteristic of the women of our church to do their work so quietly and without making a record of it, that many self-denying acts of many noble women will remain unmentioned, but their monument is seen in the good they have done, though we are unable now to connect their names with the work.

The first record of woman's work that has been preserved is as follows: The Ladies' Benevolent Society met according to appointment at Dr. Rowland's; present, Mrs. Crane, Mrs. Torrey, Mrs. Hand, Mrs. Weston, Mrs. Kirtland, etc., about forty ladies in all. Mrs. Crane, Miss Fannie Rowland and Miss

Reed resigned their offices and Mrs. Kirtland was elected moderator, Mrs. J. F. Lord, secretary and treasurer, Mrs. H. Hand, assistant.

This record implies that there had been a previous organization, but Mrs. Hand and Mrs. Richmond have no recollection of this meeting.

They decided to meet in the evening instead of the afternoon and each one was to bring her own work and pay into the treasury whatever sum she chose. At the next meeting held at Mrs. R. L. Seely's, December 27, 1855, there were present twenty-one members and Mrs. Darling, of Cherry Ridge, sent them one dollar. The society met at Mrs. Kirtland's, Mrs. James Bassett's, Mrs. Ward's, Mrs. C. P. Waller's, Mrs. Peniman's, Mrs. Denton's, thirty present, Mrs. J. F. Lord's, Mrs. Stephen Torrey's, Mrs. E. Hand's. At this meeting they decided to purchase a communion set and cushion the pastor's pew. Subsequent meetings were held at Mrs. William Reed's, Mrs. Young's, Mrs. Cummings'; then they decided to meet at different places in alphabetical order, that each person should furnish a plain tea, and a fine of five cents was imposed on any member knowing the regulations who furnished more than one kind of cake, fruit, sweetmeats, sliced or baked meats; green and black tea allowed. The society was organized principally for the promotion of Home Missions. Thus early were the women of the church engaged in Home Mission work.

When the present brick church was erected the women of the church had their hands full of work; but little record was made of it, but from the memory of persons now living it appears that the church was carpeted mainly through their instrumentality. Receipts from A. T. Stewart & Co. aggregating \$2,846.06 show that the women were not idle, and the making of this carpet was no light task. In addition to this work there was an Organ Society which raised the money to purchase the organ.

During the War of the Rebellion the women of the church, along with the women of other churches, met day after day in

the old lecture room to make shirts and scrape lint and do other work for the soldiers under direction of the Sanitary Commission. About this time Mrs. C. F. Young and Mrs. C. S. Minor collected fifty dollars for a flag. Isaac N. Foster and his wife cut the material and it was so large that they spread it out in the lecture room yard, while Mrs. Ezra Hand and Mrs. Minor arranged the stars. This was one of the largest flags ever seen in Honesdale, and it floated over the Presbyterian church for some time during the war. The ladies of the town also erected the Soldiers' Monument in 1869 and the Memorial Fountain in Central Park.

The women of the church have had suppers and have raised a large amount of money in that way. The Martha Washington dinner is the most elaborate thing of that kind in the town. It was started in 1889 when Mrs. Horace C. Hand was president of the Pastor's Aid Society. It is said to have been suggested by Mrs. Coe F. Young.* The first one was held in the rink or opera house, which stood on Park street opposite the John Torrey homestead. The Independent gives an account as follows: "The Martha Washington dinner, given under the auspices of the ladies of the Honesdale Presbyterian church, at the opera house was one of the finest church dinners that has been given in Honesdale in many a day. The project is said to have originated with Mrs. George S. Purdy and Miss Emma C. Ward. Mrs. H. C. Hand, president of the Pastor's Aid Society, and Mrs. George F. Bentley had charge of the tables. These ladies were assisted by such ladies as Mesdames Torrey, Thompson, Durland, Rockwell, Holmes, Tracy, Rose, Jenkins, Cortright, Foster, Penniman and others. Cinderella and a minuet under charge of Miss Anna Sutton were given in the evening. The attendance was estimated at five hundred and the receipts were \$250." This was such a success and gave such satisfaction to the people generally that another was held on Washing-

*Horace G. Young contributes \$25 annually to the dinner as a memorial to his mother.

ton's birthday the following year in Liberty Hall. And these dinners have been followed by similar dinners every year since then in the chapel, where very complete arrangements are made for such gatherings. These annual dinners have become a time for family reunion in the congregation and town. They are very democratic and social and are attended by people of all nationalities and denominations. The attendance was so large in 1904 that notwithstanding that five hundred and fifty pounds of turkey had been provided along with other things in proportion, some had to go away without their dinner. The whole congregation assists and it is useless to try to distinguish who does the most. There is about one month of preparation and the whole town would be disappointed if the annual Martha Washington functions were discontinued. Besides the dinner there are booths tastefully decorated where fancy articles, candy, etc., are sold. The chapel is trimmed to produce a winter, fall or other effect. In 1904 some \$800 was realized from the dinner. An orchestra is always in attendance to enliven the scene with music and the main auditorium is used principally as a place for greeting the assembled guests of the church. The total amount realized from this source has been over \$6,000 thus far.

Mrs. J. E. Richmond, treasurer of the Pastor's Aid Society, furnishes the following statement: The first payment on the chapel funds, the proceeds of dinners, suppers, fairs and entertainments given prior to the establishment of the Martha Washington, was \$1,000. The total receipts of Pastor's Aid from 1892 to 1904, \$7,638.92. The society paid on the chapel debt beginning with October 11, 1890, \$5,575; and on the manse since March 5, 1898, \$800.02.

At the Colonial dinner, as it was called in 1905, \$745 was raised. The dinner was served under direction of a caterer and the service was very satisfactory.

The following was written by Mrs. Mary E. Roe Weston:

An interesting feature of the work of the women of the church was that done in the interest of the men of our army through the Christian

Commission, during the years of the Civil War. Almost the first expression of patriotic feeling was shown in their obtaining the fine large flag which floated from the roof of the church through years of varying fortune, in sunshine and storm, in sight of all the people of the town and surrounding country, voicing their confidence in the ultimate triumph and permanent establishment of the principles of union for the nation; and freedom for all the inhabitants thereof. The interest and effort of one of the foremost patriotic women secured the fund which purchased it and women's hands eagerly joined the red, white and blue in our country's fair emblem of protection to its loyal children upon land or sea. Then, as the conflict progressed and brought the need of supplies for the march or comforts for sick and wounded men, these demands found ready response from, not only the women of our own church connections, but all brave and tender hearted women who joined in forming the Soldiers' Aid Society, and worked faithfully and well, to give aid to every defender of our country's flag, some with the heart breaking anxieties of mothers, and wives and sisters of loved ones "gone to the war" to inspire them in the work, and some with sympathetic tenderness as if each soldier was a brother beloved, gave themselves to the preparation of all kinds of comforts which could be thought of to aid or relieve suffering on field or in hospital, holding themselves in readiness to meet any suggestions or demands of nurses, physicians or surgeons, and to supply all cases of special needs in emergencies as the knowledge of these needs might come to them, while all the time the wise heads and loving hearts were planning and preparing a supply of constantly needed articles, which were sent at frequent intervals from the Presbyterian lecture room, where the sewing was done, and delicacies were gathered, and boxes packed, whence they were shipped to the Christian Commission, the centre from which they were distributed wherever needed. In return came most appreciative acknowledgements of the rare suitability of the goods sent, of the skill displayed in packing and of the cheer and comfort they brought to the soldiers themselves, who many times wished mention made and thanks sent for just what they received. This beautiful work was continued with unwearying faithfulness, as long as aid was required: its record is written on high where the majority of those who carried it on have gone to receive the approval of our Lord who said "Inasmuch as ye have done it unto the suffering ye have done it unto me." The ability and energy of women had been put to the test as never before, resulting in new phases of effort on their part, leading on to their development in all the broad fields of usefulness and prominence, in which they have so proven their ability in later years.

The Sewing Society of the church felt the benefit of new methods, and stimulated by the proposed erection of a new church edifice, which was undertaken at the close of the war, entered upon a period of great activity: coming to the aid of church affairs their committee assumed the purchase of an organ, on account of which the society took the name of the "Church Organ Society." They eventually extended their generous plans to include the various furnishings required to make the house of the Lord fair

and beautiful within as becometh the place of His worship. A pleasant spirit of unanimity and zeal characterized the undertaking. War prices ruled and the outlay required in the first pews was very large. Much of self sacrifice and real devotion impelled the wise heads that planned and the skilful fingers that wrought all manner of cunning work, as in building the Tabernacle, that would increase the revenue. It meant years of patient untiring effort, but the interest in the object was very general; older and younger women did what each could best do giving time, labor and money, eagerly securing the filling of orders for the useful, pretty or decorative articles which the hands of one or another could fashion so deftly. There was always a demand for these things; for those who could not give their own work gave orders to be done, and the revolving wheels of fashion occasionally brings to conspicuity and value today, the pretty fancy work of the Organ Society of forty years ago. Suppers were occasionally given also to help on the work. In this connection large hearted people opened their houses for the use of the society. These suppers were always liberally patronized and helped to augment the amount. A large bank note was sometimes given as payment for a supper by an interested friend; or an old resident, remembering the effort that was being made, sent his aid. And so the fund increased, the work of the women kept pace with that of the builder. When the church was ready for furnishing, the organ, carpets and cushions were ready to be put in place. The completed edifice and furnishings represented liberal giving on the part of both men and women. There was much of sacrifice and love inwrought in every portion of the structure from the foundation to final, making it a monument to the faithful workers who gave themselves and their means so freely to its construction.

These sacrifices of the preceding generation to erect a church, not only for themselves but for succeeding generations, should fill all our hearts with gratitude for all that has been done for us by those who have preceded us.

MISSIONARY SOCIETIES.

The Honesdale Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian church was organized in the parlor of the parsonage, January 22, 1872. The first officers were president, Mrs. S. D. Ward; vice president, Mrs. Ezra Hand; treasurer, Miss Mary E. Roe; secretary, Miss C. N. Torrey. At this first meeting six collectors were appointed to visit the ladies of the congregation and ascertain what amount would be pledged for an annual contribution. The secretary was directed to appoint another meeting after the collectors had reported to the treasurer and to prepare a notice

to that effect to be announced from the pulpit. On the 22d of February following, the society met at the home of Mrs. S. D. Ward and the organization was perfected by the adoption of a constitution which states the objects of the society to be to aid the general society in sending to foreign fields and sustaining female missionaries, Bible readers and teachers who shall labor among the heathen women and children. The society decided to take two scholarships in Beirut and one in Persia, if such appropriation would be acceptable to the general society at Philadelphia. After deciding to meet the second Thursday of every alternate month the meeting adjourned.

The general board approved of this disposition of the funds of the society, and they were so appropriated. In January, 1874, the treasurer reported that \$272.35 had been contributed during the year, \$100 in gold was appropriated to Beirut and \$60 towards Mrs. Whipple's school at Oroomiah, in Persia. March 5, 1874, it was reported that \$142.55 had been sent to Zacatecas, Mexico. October 10, 1878, Mrs. Ezra Hand, the president, informed the society that a Presbyterial society had been organized in Lackawanna Presbytery, which had been divided into four districts, and a request had been made to send delegates to Scranton to organize Scranton District. November 7, 1878, Mrs. Ezra Hand and Miss C. N. Torrey were chosen delegates and Mrs. G. G. Waller and Mrs. W. B. Holmes alternates.

At the annual meeting, January 16, 1879, the treasurer reported a collection of only \$187 during the year which showed a diminution, but during the seven years that the society had been in existence \$1,755.50 had been contributed by the society and \$345 by mission bands. This closed the work of the society as organized under the first constitution.

The Presbytery of Lackawanna was divided into four districts, a combination of which forms the Woman's Foreign Missionary Society of the Presbytery of Lackawanna. The Woman's Foreign Missionary Society of the Presbyterian church in Honesdale being a part of Scranton District, Mrs.

G. G. Waller was made the first treasurer of the Scranton District. In this society the reports are made quarterly. The officers under the new organization elected March 13, 1879, were Mrs. Ezra Hand, president; Mrs. R. Knapp, vice president; Mrs. F. W. Grennell, treasurer; Miss C. N. Torrey, secretary; Miss Ella Scott, assistant secretary. Collectors, Mrs. Spencer Keen, Miss Hamlin, Mrs. S. W. Powell, Miss G. Foster, Miss A. Wilbur, Miss C. N. Torrey. At the next annual meeting Mrs. H. M. Seely was made treasurer. Collectors, Mrs. Seely, Mrs. Stone, Mrs. Brown, Mrs. Richmond and Miss Hamlin. The presidents of this society up to the time when the Home and Foreign Missionary Societies were merged in 1895, were Mrs. Stephen D. Ward, 1872-74; Mrs. Ezra Hand, 1874-81; Mrs. Edwin F. Torrey, 1881-83; Mrs. W. W. Weston, 1883-84; Mrs. Horace C. Hand, 1884-86; Mrs. G. G. Waller, 1886-89; Mrs. Charles F. Rockwell, 1889-91; Mrs. R. T. Searle, 1891-94; Mrs. Horace C. Hand, 1894-5.

The Home Missionary Society was organized in 1886. At a meeting of the Foreign Missionary Society held April 21, 1886, a committee was appointed by the president, Mrs. G. G. Waller, to make nominations. This committee nominated Mrs. W. H. Swift, for president; Mrs. Josiah Foster, for vice president; Mrs. Richmond, for treasurer, and Mrs. Reed Burns, for secretary. As Mrs. Swift was unable to take the office Mrs. W. W. Weston was elected president October 27, 1886, when the first regular meeting was held. The persons who became members at the time of organization were Mesdames G. F. Bentley, W. B. Holmes, J. E. Richmond, Josiah Foster, Peter P. Brown, S. W. Powell, W. W. Weston, G. G. Waller, Reed Burns, W. H. Swift, Horace Hand, Isaac N. Foster, Coe Durland, Ulysses Wheeler, Charles F. Rockwell, Harriet Weston, C. C. Jadwin, Andrew Thompson, Chaney Cortright, Ezra Hand, Miles L. Tracy, John F. Roe, S. B. Wood, A. P. Thompson, Ulysses Beers, Robert N. Torrey, Misses Caro Torrey, Gertrude Foster, Annie Thayer. Mrs. A. T. Searle joined the society somewhat later.

October 9, 1895, the Home and Foreign Missionary Societies were united under one set of officers excepting that each society should have its own treasurer. During the existence of the Home Mission Society Mrs. W. W. Weston was its only president and Mrs. J. E. Richmond was its only treasurer. Mrs. Weston in her annual address gave a resume of the work of the society during the nine years of its existence. She said, "It has held us close together, as it has held us close to the interests of our country and its peoples, the needy and destitute, the sin sick and weary, black and white, women and children, the teachers and the taught, and how glad we have been to carry them and their needs to our one Father in heaven. I am glad for all meetings, for the many sweet associations growing out of them, for the faithful work of officers with whom I have taken counsel through all these years, and for the no less faithful attendance and ready help of those not holding office." She spoke kindly of Mrs. P. P. Brown who had died, having chosen a life of simplicity, full of good works and alms deeds, a welcome visitant in the prison, upon the canal boats, in the needy or the prosperous houses. The treasurer's report has told of material gifts, of seed sown in far off Alaska, in the moral wastes of the undefined west, among the ignorant degraded inhabitants of the southwest, the colored race in the south, and the mountain people of the central Atlantic states, to give to them ideas of a higher and better earthly life and hope of a glorious eternity.

At this union meeting, held November 13, 1895, the following officers of the United Home and Foreign Missionary Societies were elected: Mrs. Andrew Thompson, president; Mrs. W. W. Weston, first vice president; Mrs. Charles F. Rockwell, second vice president; Mrs. W. H. Swift, third vice president; Mrs. S. E. Jenkins, treasurer of Foreign Society; Mrs. J. E. Richmond, treasurer of Home Society; Mrs. H. F. Weston, secretary. An account of this first union meeting is an index to all the meetings. The meeting was opened with singing, prayer and reading scripture after which the South American

foreign mission field was considered. Mrs. Rockwell had an article on Brazil and Mrs. Richmond had one on Chile, Mrs. Searle and Mrs. Jenkins on the Republic of Colombia. The home field was then taken up with an article on New Mexico by Mrs. Swift. The pressing need of funds for the collegiate institute at Salt Lake was laid before the meeting and it was decided to appropriate \$25 of the funds in the treasury to that object. The meeting was closed with prayer. These meetings are held monthly and the researches of the intelligent women who constitute the membership of the society are of educational value sufficient to make the meetings worth attending if there were no higher motives. The women of the society have studied the resources of heathen nations and the needs of the people until they have a more extensive knowledge of some of these countries than many of our business men. And the object of this study is one of disinterested benevolence and helpfulness. The home mission field has so enlarged in recent years that home mission work partakes largely of foreign mission work. The noble women who are engaged in this work would be amply repaid by the consciousness of well doing if nothing else were left as a memorial of their work but the missions sustained by them which are constantly bearing fruit, making an enduring monument. Schools and churches are being organized and the people that are degraded are being lifted up to the standard of Christian civilization.

October 20, 1897, Mrs. W. B. Holmes was elected president, an office which she still holds in 1905. At that meeting Mrs. W. H. Swift, Mrs. C. F. Rockwell, Mrs. W. W. Weston and Mrs. R. T. Searle were elected vice presidents; Mrs. Horace Weston, secretary; Mrs. J. E. Richmond, treasurer Home Missions and Mrs. S. E. Jenkins, treasurer Foreign Missions. At the meeting of December 19, 1900, tributes were rendered to the memory of Miss Gertrude Foster, a member of the society, known for her good works. In 1901, in the tribute of Mrs. C. F. Rockwell to the memory of Miss Caro N. Torrey, she is credited with having been the moving spirit in organizing the

parent society in 1872. She visited Philadelphia and became acquainted with the work, then she made personal appeal to the women of the church and "to her wise counsel, her efficient and faithful service, is due in large measure the formation and the perpetuation of the society." She filled the office of secretary for nine years and organized the first mission band of "Helpful Workers" in 1873, more familiarly called "Miss Torrey's Band." Mrs. Holmes and Mrs. Horace Hand both spoke fittingly of Miss Torrey. At the meeting of September 17, 1902, Mrs. W. W. Weston's touching tribute to the worth of Mrs. W. H. Swift, was read. Among other things she said Mrs. Swift was from the first a member of the Home Mission Society and for many years a vice president. Her satisfaction was great in the organization of the society. She had long desired to see this field for practical work opened. "She maintained in connection with her husband's pastoral duties a close acquaintance with the varied circumstances and needs of the constantly growing congregation, kindly sympathizing with those who were in sorrow, and looking after and suggesting means of relief to those who needed assistance of any kind." In 1902 Mrs. M. L. Tracy was elected one of the vice presidents, and Mrs. Andrew Thompson was made treasurer of the Foreign Missionary Society, and in 1903 Mrs. E. C. Mumford was made treasurer, and Mrs. J. A. Bodie secretary. At the meeting in 1903 the following minute was made: "During the year two of our members have passed on to the life immortal and triumphant, to the rest and peace unending. May 6, 1903, Mary F. Ward ended her earthly life. She was the first president of the society for three years, from January, 1872, to February, 1875. She gave time and care to all that came up while holding office reluctantly. She was always an able and dignified officer, thorough and conscientious. Mrs. D. M. Eno died August 22, 1903. She was a true mother and never failed in her contributions to the missionary work."

The members of the Home Mission Society in 1900 were as follows:

MESDAMES

W. W. Weston.
R. N. Torrey.
S. W. Powell.
Coe Durland.
H. F. Weston.
U. Beers.
M. H. Tracy.
R. A. Smith.
B. L. Wilcox.
C. R. Brady.
R. Tillou.
L. O. Rose.
C. M. Betz.
P. R. Collum.
W. H. Lee.
W. G. Jenkins.
Harry Rockwell.
Z. J. Lord.
George Penwarden.
E. S. Foster.
H. C. Hand.
D. M. Eno.
Irving Many.
George Baker.
R. M. Stocker.
H. W. Blandin.
Charles E. Mills.
R. Ransom.
G. S. Keen.
W. H. Stone.
G. F. Bentley.
W. R. Allen.
McKown.

MESDAMES

J. E. Richmond.
M. E. Gillen.
P. B. Peterson.
C. Cortright.
F. I. Keen.
Oliver Bunnell.
Oscar Bunnell.
A. Reitenauer.
John Congdon.
Isaac Tibbetts.
Andrew Thompson.
W. B. Holmes.
A. T. Searle.
R. T. Searle.
S. E. Jenkins.
Otis Avery.
E. A. Penniman.
W. W. Wood.
E. F. Torrey.
J. A. Bodie.
J. W. Kesler.
U. V. Wheeler.
C. C. Jadwin.
S. B. Wood.
F. B. Penniman.
E. C. Mumford.
W. H. Stanton.
W. H. Swift.
C. C. Lane.
Charles Crandall.
H. A. Woodhouse.
S. F. Cory.

MISSES

Susie Haines.
A. V. Spettigue.
Harriet Sutton.

MISSES

Fannie Beers.
C. N. Torrey.
Fannie Bennett.

Names of members of the Foreign Missionary Society in
1900:

MESDAMES

R. W. Tillou.
R. A. Smith.
C. F. Rockwell.
S. W. Powell.
U. J. Beers.
R. N. Torrey.
C. Durland.
L. O. Rose.
H. S. Salmon.
W. H. Lee.
J. K. Jenkins.
H. Weston.
J. W. Kesler.
M. L. Tracy.
J. D. Weston.
E. F. Torrey.
R. T. Searle.
A. T. Searle.
J. A. Hiller.
C. C. Lane.
C. C. Jadwin.
G. F. Bentley.
Josiah Foster.
W. H. Stone.
H. C. Hand.

MISSES

C. N. Torrey.
Fannie Beers.

MESDAMES

W. B. Holmes.
E. A. Penniman.
G. S. Keen.
A. Marsh.
Otis Avery.
G. S. Purdy.
W. T. Moore.
D. M. Eno.
J. A. Bodie.
W. W. Weston.
A. Thompson.
I. Tibbetts.
J. E. Richmond.
W. H. Stanton.
W. H. Swift.
R. Burns.
C. Cortright.
E. C. Mumford.
R. H. Brown.
Wilcox.
U. V. Wheeler.
C. Eldred.
W. W. Wood.
G. W. Penwarden.

MISSES

H. Sutton.

In connection with this society there are a number of mission bands of children. The Hopeful Workers was the first mission band and it was organized in 1873 by Miss Caroline N. Torrey who was its faithful president for nine years. Lillian Baker was secretary and Kate Dunning was treasurer of this society, later Emma Ward was elected vice president. In 1883 Mary Jenkins was secretary, Bessie Weston treasurer and Mary Baker collector. April 10, 1884, the two mission bands the Mission Helpers and the Hopeful Workers were combined and Mrs. M. L. Tracy was elected president, Bessie Weston and Mary Waller vice presidents, Alice Tillou secretary, Mary Jenkins treasurer and Hattie Rockwell collector. They chose the name Mizpah. Others mentioned in connection with this society are Clara Torrey, Kate Wilsea, Bessie Waller, Hattie Weston, Lizzie Vetter, Kittie Torrey, Helen Holmes, May Foster, Dessie Groner, Louise Jadwin, May Tarble, Annie Lane, Blanche Kesler, Miss Wefferling, Emma Tillou, Jennie Lee, Mary Weston, Carrie Weston, Marion Wilder, Jennie Searles, Marcia Allen, Grace Jadwin, Margaret Tallman, Clara Wilder. They raised about \$31 a year from regular dues and appropriated a portion of it to a scholarship at Kolapoor. In May, 1886, \$50.97 was realized from a concert in Liberty Hall, given by the Ario quartette, Miss Seymour and Mrs. G. du B. Dimmick; \$130 was realized from a bazaar and equally divided between the Mizpah and the Soldiers of the King bands. This band was discontinued about 1896.

The "In His Name Band" consisted of Miss Clara R. Torrey's Sunday school class and was organized about 1892. In 1904 they gave \$75 to support a little New Mexican girl at Santa Fe. Bessie Waller and Clara Torrey had a boys' band for about two years and the boys contributed their dues freely. The Loving Service Band was organized by Kate Stanton and is now in charge of Irene Tibbetts Yerkes.

The second mission band in the church was organized in 1873 with Mrs. Holmes as president. It was called the "Yakoot Baracat" band, being named for the Syrian girl whom the band

were educating. This band existed about fifteen years and when Dr. Jessup was here in 1903 he reported that Miss Baracat had become the wife of one of the professors in the college at Beirut and that she was a Christian woman of culture and influence. "The Titus Mission Band" was organized April 30, 1890, with Mrs. Holmes as president, Miss Carrie Weston vice president, Miss Angie Schoonover secretary and Miss Vinnie Rose treasurer. This band consists of three Sunday school classes of girls and is still active. "The Busy Bees Mission Band" was organized in 1881 by Mrs. George G. Waller and is still active under the management of Miss Edith Swift.

Mrs. Richmond states that the membership of the Home Mission Society was originally thirty-three and they raised annually \$50.30. The present membership is fifty-two and the annual offerings are \$89.55. During these years the pledges to various schools and teachers have been promptly paid. Also donations to various objects have been volunteered. During these eighteen years sixteen have been removed by death. Since 1889 the society has contributed annually to Ingleside Seminary, Virginia, \$30; also since 1891, \$30 annually to a teacher's salary in Penasco, New Mexico. Meetings are held every third Wednesday in each month, foreign and home work being taken up alternately.

MATERNAL SOCIETY.

In 1860 a Maternal Society was organized, largely through the instrumentality of Isaiah Snyder's first wife. In an unsigned report the following is recorded, "Mrs. Snyder being deeply impressed with the responsibility of mothers in the training of their children felt that such a prayer circle was greatly needed and her efforts to awaken an interest upon this subject were unwearied until she saw their accomplishment in the formation of the society." The object of this society can be gathered from the preamble and constitution: "Impressed with a sense of our entire dependence upon the Holy Spirit to aid us in training up our children in the way they should go, and hoping to obtain the blessing of such as fear the Lord and

speak often to one another, we, the subscribers, do unitedly pledge ourselves to meet, at stated seasons, for prayer and mutual counsel in reference to our maternal duties and responsibilities, with a view to this object we do adopt the following constitution." The constitution provides that any mother in the church may become a member by subscribing to the constitution, also that they shall meet the first Wednesday of each month for prayer and conversation tending to promote maternal faithfulness and piety. Each mother was obligated to read scripture and to pray for her children and also the children of others, especially the children of a deceased member. A large number of the devoted mothers of the church have been members of this society, also bringing their children with them, whose names they have enrolled as members.

For many years the women of the church held prayer meetings. Mrs. Horace Tracy writes to Mrs. Miles L. Tracy: "One thing I remember, in my own connection with the church, is the weekly prayer meeting at Grandma Ward's that I used to attend. Your mother and two aunts were nearly always there, (Mrs. Ezra Hand, Mrs. Daniel Kirtland and Mrs. Stephen Torrey,) Mrs. Stone, her sister, Mrs. Spear, and a few others. I remember one incident, Mrs. Crane was nearly always there and in the first meeting after her husband was converted, she asked to have the hymn sung, 'O could I speak the boundless worth,' etc. Nearly all present began to sing, one after another dropped out until at the close only one or two were singing with Mrs. Crane who kept on seeming so absorbed that she did not notice the others had stopped. Mrs. Stone came to me after the meeting and said I did not want to sing, I wanted to hear Mrs. Crane sing. Wasn't it beautiful?" This was about 1856. William Crane and his wife and Putnam R. Williams and wife removed to Neenah, Wis., sometime after this. The women of the church have had a number of organizations and prayer meetings in the years since that time.

In 1883 a Woman's Christian Temperance Union was organized, comprising nearly all of the active Christian women

in the church besides women from the Methodist, Episcopal and other churches. This society is still active and working for the education of the young in the principles of temperance and the uplifting of the masses.

The women of the church and congregation have had a great many societies and organizations of various kinds for the advancement of some good work of which no mention can be made here, as it is beyond the limitations of this work to any more than indicate the endless activities that have engaged the attention of the noble women of the church. Every deserving cause, even though it is unpopular, is sure of sympathy and support at their hands. They have taken the initiative in many of the improvements that have been made in the church property. In fact not only Honesdale church but all of our churches would languish if it were not for the consecrated work of the Christian women of the land. The boxes and barrels of clothing and books that have been sent to freedmen and destitute fields in the south and west, also flowers that have been sent to the city hospitals, and many more acts of kindness and mercy that have received inspiration and help from the kind-hearted women of our church, are a part of the unwritten history of the church which is of such a character that none of the kind donors would care to have the details given. In God's great book of remembrance the faithful will not be forgotten though their deeds were never told on earth.

Mrs. Clarissa Tucker Tracy was born in Jackson, Susquehanna county, Pa., November 12, 1818, her maiden name being Tucker. She commenced to attend school when she was three and one-half years old and learned to read and write some the first term. When 14 she began to teach and when 16 she went to Harford Academy and took an advanced standing, having G. A. Grow and Charles R. Buckalew for classmates. Mr. and Mrs. Richardson were her teachers. The last year she was at Harford the Richardsons invited her to accompany them to Honesdale to assist them in their school at that place. She came and after two years the Richardsons decided to establish

a school at Bethany, and the trustees of Honesdale Academy hired Miss Tucker to continue her teaching here, which she did. She went to board with T. H. R. Tracy, where she met her future husband, Horace H. Tracy, whom she married in 1844, their married life was terminated by his death in 1848, after which she resumed teaching in the private schools where she did such good work that she is still remembered favorably by her old pupils. When the academy was built she went in as the only lady teacher at first. She says, "we had a delightful and prosperous school with five teachers." After a few years she decided to go to Neenah, Wis., where P. R. Williams, William Crane and Mr. Robinson, Seelyville families, had gone. She taught there a number of years then went to Ripon, Wis., and was made superintendent of the female department of that college. She says: "As near as I can estimate I have taught in all sixty-four years. I have taught every graduate of Ripon up to '95 or '96 and some since. I have taught seven or eight judges, including Judge Seely, of Honesdale, and Judge Hand, of Scranton, seven or eight senators, several scores of lawyers and doctors, and four or more scores of ministers, and about a dozen missionaries in the foreign field. I am profoundly thankful to my Heavenly Father that he has permitted me to do this work. I passed my 85th birthday the 12th of November last, (1903). My title in the faculty now is professor emeritus, but I have many things to do still and hope I may continue to have while I remain in this life."

Mary Franks Goldsmith Haines was born at Coldenham, Orange county, N. Y., December 22, 1808, and she died in Honesdale, September 3, 1895, aged nearly 87. She joined the Goodwill Presbyterian church at Montgomery, N. Y., when she was 17 years old and she took her letter to Darnestown Presbyterian church, Maryland, whence she took her letter to Honesdale church in 1887. She had been a Presbyterian 70 years when she died. She was an industrious, kind, hospitable, truthful, honest Christian woman, with an abounding cheerfulness even to old age. Her daughter, Susan, is a faithful

member of the church and her son, Benjamin, is the well known editor and proprietor of the Wayne Independent.

Lucy Waite Forbes, one of the charter members of the church, was born in Brookfield, Worcester county, Mass., October 11, 1785. Her husband, Charles Forbes, was born June 28, 1785. They came to Honesdale from Smiley Hollow, Susquehanna county, Pa., in 1827, and in 1828 he erected the Wayne County House on the corner of Park and Main streets where Hotel Wayne stands. His hotel was the first polling place in the town, and here the first subscription paper for preaching in Honesdale was circulated by the hotel clerk, Edward Mills. The first postoffice in Honesdale was established in 1828 with Charles Forbes postmaster. He was also a trustee of the Presbyterian church for a time. Mrs. Forbes was related to the late Chief Justice Waite of the supreme court, and she was the mother of seven children, Lucy Ann, Sophie W., Clarissa R., Catharine G., William E., Aaron G., and Mary E. Two of these children, Sophia and Catharine, became members of the church. Lucy Ann married Zenas H. Russell and became a member of Grace Episcopal church, and Mrs. Russell's children, Mrs. R. J. Menner, Mrs. W. H. Dimmick and Henry Z. Russell, were all prominent members of Grace church. Mrs. Forbes died at the home of her daughter, Mrs. Z. H. Russell, August 25, 1855, aged 70. She retained her membership and her pew in the Presbyterian church as long as she lived.

Rebecca Schoonover, wife of Levi Schoonover, was one of the nine constituent members of the Honesdale Presbyterian church. Her maiden name was Rebecca Tompkins and she came from Morris county, N. J. She was converted under the preaching of Rev. Phineas Camp and she joined the Bethany church on profession of faith soon after that church was organized in 1818, and she came to Honesdale church with her letter from Bethany church. Her children were Daniel, George, Fanny and Levi. She died in 1841, aged 42. Levi Schoonover, her husband, was the son of William Schoonover, the first settler on the Dyberry, and he was the first white child

born in the valley of that river. He lived to an old age and died in Sussex county, New Jersey.

The three oldest members of the church are women. Mrs. Phebe Gainsfort came to Leonardsville with her husband, William L. Gainsfort, who was a scow boss on the canal, about 1838. Phebe Gainsfort was received into the church by letter from Milford church June 29, 1838. She is still living near Port Jervis and will be 100 years old June 30, 1905.

Chloe H. Dibble, widow of John Inch, became a member of the church January 30, 1839. She was dismissed to Prompton church in 1842. She is living in Carbondale at an advanced age.

Millicent Foster Woodhouse became a member of the church February 1, 1839, and she still abides with us, the last survivor of Elder I. P. Foster's large family.

CHAPTER VI.

TRUSTEES AND PEW HOLDERS.

The charter of the First Presbyterian Society of Honesdale was granted by Governor Wolf, S. McKean Secretary of the Commonwealth, under the great seal of the State, after having been duly certified to him by Samuel Douglass, Esq., Attorney General of said commonwealth, and by John B. Gibson, Esq., Chief Justice, and Molton C. Rogers, Charles Huston, Frederick Smith and John Ross, Esquires, Associate Justices of the Supreme Court of Pennsylvania. The charter was granted June 28, 1830, in pursuance of an Act of General Assembly passed the 6th day of April, A. D., 1791. The corporators were:

Jason Torrey.
Isaac P. Foster.
Stephen Brush.
John B. Jervis.
Simeon S. Chamberlain.
George M. Keen.
John Tyler.
Stephen Torrey.
Joseph L. Kellogg.
Solomon Z. Lord.
Russel F. Lord.

Albert Foster.
John F. Roe.
Samuel H. Benedict.
John Bullard.
Gilbert Waldron.
A. G. Waldron.
Christopher Beardslee.
Abm. I. Stryker.
Leonard Graves.
Richard L. Seely.
H. Baldwin.



FIRST PRESBYTERIAN CHURCH OF HONESDALE

This charter was amended on petition of the board of trustees, who in said petition represent that said corporation is embraced in corporations of the first class, specified in section second of the Act of 1874; that the trustees in pursuance of said act being desirous of altering, amending and improving its charter did at a joint meeting of the trustees and the session of the church held in the pastor's study at the chapel pursuant to public notice on the 25th day of November, A. D., 1895, adopt amendments to the charter, in substance, as follows: "The yearly annual income of the real estate and interest of money shall not exceed \$30,000."

"The board of trustees shall consist of not less than five members, a majority of whom shall be recognized by the church as being in full communion with the church, and they shall be chosen by ballot at such time and in such place as the by-laws shall direct, of which election at least ten days previous notice shall be given. The persons capable of voting at the election of trustees, and at all other elections, shall be the subscribers to this instrument and all other persons who shall become members of this society and who adhere to the system of religious faith adopted by the Presbyterian church; provided nevertheless, that no one shall be permitted to vote excepting pewholders, who contribute to the support of the church and society, and their families, who are members of said society, all of whom must be of legal age. The trustees shall meet within ten days of their election and organize by electing a president, secretary and a treasurer. A majority shall constitute a quorum. The trustees have power over the temporal affairs of the society but cannot contract a debt or expend more than \$500 nor alien the property without the consent of the society.

The choice and salary of a pastor, the building of a house of worship or the disbursing of any sum of money exceeding \$500, shall be determined by the vote of a majority of a meeting of the society, of which meeting ten days notice shall have been given, the object of the meeting being clearly stated in such notice."

The trustees to be chosen after the charter was amended were divided into three classes, one class of three persons to be elected for one year, another class for two years and another for three years, so that thereafter three persons were to be elected annually to serve for three years. There are now nine trustees elected as the charter provides.

After obtaining the original charter, at the annual meeting on the second Tuesday of November, 1830, five trustees were elected, as follows: Isaac P. Foster, Charles Forbes, Richard L. Seely, Abraham I. Stryker and John Torrey. On November 21, they met at the house of Rev. J. Campbell and organized by electing A. I. Stryker, president, R. L. Seely, secretary and John Torrey treasurer. S. Brush was elected trustee the next year. December 5, 1832, at a meeting held at John Torrey's, Jason Torrey informed the board that the president of the Delaware & Hudson Canal Company had furnished him with a copy of a resolution of their board agreeing to give the Episcopal Society two lots for a site for a church fronting on the public square providing he would give two lots, also fronting on the public square, to the Presbyterian Society for a site for a church. He then presented a proposition to the board that he would grant and convey to the Trustees of the Presbyterian Congregation of Honesdale for a site for a church for their society two lots fronting on the public square east of street No. 2, now Church street, or he would give a lot of ground to be selected by the trustees on the east side of street No. 2 adjoining or not adjoining said street and fronting on the public square or such other place on the east side of street No. 2 as shall be preferred at the election and preference of the trustees. The lot not to be less than one hundred feet square unless different dimensions shall be fixed by agreement, also that he would convey a lot of ground for a parsonage at the place where the parsonage stables are now building, which shall be of dimensions not less than one hundred feet front by two hundred and fifty feet deep, which propositions were unanimously accepted as satisfactory to the board, whereupon it was

resolved that copies of this minute duly certified be furnished to the said Jason Torrey and to the president of the Delaware & Hudson Canal Company.

In pursuance of the foregoing promise Jason Torrey, on the 7th of August, 1845, conveyed one hundred feet square on the corner of Tenth and Second streets, where the church now stands, to the society "as a site for a House of Public Divine worship."

A meeting of the congregation was held at the meeting house pursuant to public notice Tuesday evening, December 17, 1832. R. L. Seely was chosen chairman and I. P. Foster secretary. At this meeting it was resolved, "That it is important and desirable that measures be immediately taken to build a comfortable parsonage house and that the trustees be requested to take the necessary steps to raise funds to accomplish said object." On motion of E. T. Losey it was resolved, "That Mr. Campbell be requested to state the intentions of this society, of their arrangements to build a parsonage house, to the American Home Missionary Society and request a continuance of the same aid from that society another year, with an expression of gratitude on the part of the society for past aid." Russel E. Lord was elected a trustee at this meeting. Rev. Mr. Campbell informed them at that meeting that he had received a call from a church in New Jersey and he requested the views and advice of the society, whereupon it was unanimously resolved that it is the desire of this meeting that Mr. Campbell shall continue his pastoral charge over this church. If Mr. Campbell was desirous of testing his congregation he must have been greatly encouraged by this vote of confidence. At this same meeting S. Z. Lord, Stephen Torrey and Daniel P. Kirtland were appointed a committee of vigilance. Considering the old time severity in discipline, it may be inferred by the appointment of this committee that the conduct of church members was to be watched.

Stephen North, Jr., and S. Z. Lord were elected trustees in 1833. At this meeting of the congregation the trustees were

directed to settle the accounts with Mr. Blandin concerning the parsonage. They were to receive all the accounts that were brought against the society and settle them as might seem right and proper. This direction doubtless had reference to the fact that subscriptions towards building at that time were often to do a given amount of work, furnish lumber or material from a store, and all these agreements had to be adjusted fairly. At a subsequent meeting committees were appointed to get reports of the persons who had charge of enlarging the Tabernacle, respecting the purchase of a parsonage, etc.

The Tabernacle is the place where the church was organized, then religious services were held in a small school house a little back of the John Brown brick residence. This school house was built in 1828. Afterwards an upper room in the store house of Russell & Wilcox was fitted up and used for a time. This building then stood by the canal not far from where the Delaware & Hudson freight depot now is. This room was used but a short time however. The building on the point, at the confluence of the Dyberry and Lackawaxen rivers, which was erected in 1826 had been vacated, and in 1830 it was enlarged by doubling its size. It was originally built 16x48 feet with one roof and this was its condition, with Hiram Plum its occupant, when the church was organized. The building was enlarged by adding sixteen feet to the width, then they had a building 32x48 feet. When this building was enlarged and furnished it evidently impressed the builders as a temporary arrangement like the Tabernacle in the wilderness which preceded the Temple, so they called it the Tabernacle, a name by which it has come down to us. This house, as fitted up, had double doors in the gable facing south towards the Lackawaxen river, and the pulpit was in the north end. There were two long windows, one each side of the entrance door and three or four windows on each side. Probably each sash had about thirty or thirty-six of those small 7x9 inch glass made up at the Water Company's First Pond. It was sided, but unpainted and had an almost square, box-like appearance, characteristic

of those old time buildings. It was used by the Presbyterians for about six or seven years until the erection of the first church on the present site. John Torrey, who had been on the board of trustees since the organization of the church and was now secretary of the board, made the first exhaustive report of the financial condition of the church of which there is any record; in that report made November 11, 1834, the expense of enlarging the meeting house, the Tabernacle, is given as \$190.11 including stoves and fuel. Of this amount \$104.75 had been paid leaving \$85.36 due. The expense of building the barn was \$85.30, and \$18.53 was still due. The expense of the parsonage house and lot was \$1,000 and there was a balance due Daniel Blandin on that of \$37.50. The contingent expense for fuel and candles for the year was \$36.04. Then followed a statement of the amount due from each man for the years 1830, 1831, 1832 and 1833, on subscriptions for salary, meeting house and barn. Judging from the amount due on salary, Mr. Campbell did not get his small salary any too soon after it was due.

March 3, 1836, the trustees contracted with S. & E. S. Rose, of Milford, for the erection of a church, 44x53 feet for \$2,850, subsequently enlarged to 45x60 feet. September 6, 1848, John H. Crandall, of Honesdale, contracted with John F. Roe, president, and the board of trustees, to enlarge the church by adding twenty-three feet to the length, this was done, as Judge Hand states, by sawing the church in two and removing the rear gable back and filling in the space with new material. The new church, 45x83 feet according to the contract, but Dr. Dunning states 45x82 feet, was opened for worship in July, 1849. All this showed progress. The church was increasing in numbers, wealth and influence. The first Lecture Room or Chapel was built north of the church in the summer of 1847 and dedicated January 9, 1848.

The Honesdale Academy was erected about 1833 and the building was rented for district school purposes until 1838, when it became distinctively an academy. In this building,

which occupied the site of the present Graded school building, there was evidently the first bell in town, and at the annual meeting in 1834 Rev. Mr. Campbell and Col. Seely were appointed a committee to make arrangements with the other societies to have the ringing of the school house bell at such times as to accommodate our time for meeting for worship on the Sabbath. It was also decided to take contributions once in two weeks until a sum sufficient be raised to pay arrears due for contingent expenses and to purchase a supply of fuel and candles, and two plates covered with flannel were ordered purchased for taking contributions. The Methodists at this time were worshipping in the school house.

The struggles of the pioneer churches cannot be fully appreciated by us now. Money was scarce and hard to get, hence subscriptions were largely in material. The trustees commenced as early as 1834 to agitate the subject of building a church and a subscription was started with a view to raising \$2,500 and Rev. Mr. Campbell, in 1835, was requested to go to New York and try and get aid there. The committee to prepare plans were I. P. Foster, S. Z. Lord, S. North, Jr., Daniel Blandin, trustees, and Rev. Joel Campbell, R. L. Seely and Jason Torrey. Finally the trustees felt justified in making a contract, and the church was erected as heretofore mentioned. The subscription to this fund dated Honesdale, January 1, 1835, is here given to show the amounts and kind of gifts that were made. John Torrey, \$200; R. L. Seely, \$200, payable in lumber; Jason Torrey, \$300; Stephen North, Jr., \$75, and \$25 in lumber; Stephen Torrey, \$100, payable in lumber; Ezra Hand, \$50; David Cory, \$50; Simeon S. Chamberlain, \$40 in labor and material; David Beers, \$30, payable in joiner work; Stephen Brush, \$40, payable in material and labor; Rev. Joel Campbell, \$50; Isaac P. Foster, \$150, payable in work and material; Daniel P. Kirtland, \$50, payable out of store; Andrew Crawford, \$25; Daniel P. Fuller, \$30; S. Z. Lord, \$40, payable in lumber; T. N. Vail, \$50, one-half out of my shop; N. B. Eldred, \$10; Abram V. Kimble, in labor, \$15; E. Kingsbury, Jr., \$40; Hayes

& Williams, \$50, in goods, etc., when called for; R. F. Lord, \$100; Thomas H. R. Tracy, \$25; Jonathan Brink, \$10, in pine lumber by his order; John Leonard, \$25; Guilford Tracy, in carpenter work, \$8; H. Baldwin, \$5; H. H. Farnum, \$30; Samuel S. Jessup, \$30; Moses Ward, \$15; Hiram Dibble, \$15; Thomas L. Reese, \$10; Abram I. Stryker, \$30; (from New York, Philip Hone, \$50; Cash, \$5; A. Tappan, \$20; Mr. Halkead, \$25; Mrs. Cornish, \$25); Mr. Williams, \$5; A. H. Ives, \$12, to be paid in carpenter work; E. Patmor, \$20; Ambrose Wheeler, \$12; D. St. John, \$10; Calvin Earl, \$5; Levi D. Stewart, \$10; Russell & Farnham, \$25, payable in goods out of our store; Chas. Forbes, \$20; Tarbox & Brown, in work, \$20; Lewis Merton, \$5; James M. Keen, \$5; Silas Stevens, \$30, to be paid in lumber, work or material; George M. Keen, lumber, at cash price, \$30; John F. Roe, \$20, goods at my store; S. & E. S. Rose, \$50; Alfred Bliss, \$10; Charles Wurts, \$20; Sarah McMullen, \$10; Stephen G. Cory, \$10; George Jenkins, \$10, in lumber; Elisha S. Hand, \$5; Mrs. Chapman, \$15. Total amount, \$2,532. This was the first great effort that was made to build a Presbyterian church in Honesdale and it was successful. It may be of interest to know who furnished the money to purchase the bell that still rings from our church tower. The bell was to cost \$400 and it was purchased about 1839. It was sent in Mr. Graves' name which sill is on the bell. The subscribers were R. L. Seely, R. F. Lord, John Torrey, H. H. Farnum, T. N. Vail, H. Baldwin, E. Kingsbury, Jr., Stephen North, Jr., I. P. Foster, Silas Stevens, George M. Keen, Hand & Kirtland, Daniel Blandin, Orren Townsend, Daniel Bolkecom, Andrew Crawford, Lewis Morton, David Tarbox, Rev. Joshua B. Graves, Stephen Brush, Elisha P. Hand, Daniel Edgar, I. N. Sanders, Eliakim Field, P. Carlen, Z. H. Russell, Charles Farnham, M. L. Delezenne, E. Patmor, E. S. Pope, E. T. Losey, J. Worter, Samuel B. Wait.

July 3, 1837, the trustees appointed Messrs. Seely, Tracy and North to procure a Bible, lamps and necessary trimmings for the new meeting house. On Thursday, September 20, 1837,

the first pews in the new church were rented to R. F. Lord, Thomas H. R. Tracy, Ebenezer T. Losey, Daniel Blandin, John Torrey, George M. Keen, Richard L. Seely, Patmor & Stevens, Stephen Torrey, Samuel S. Jessup, Isaac P. Foster, Stephen North, Jr., E. Kingsbury, Jr., D. P. Fuller, Z. H. Russell, John Neal, Brush & Tarbox, William Rockwell, T. N. Vail, David Beers, Horace Baldwin, Andrew Crawford, Hand & Kirtland, David Cory, S. Z. Lord, E. S. Hand, James Pinkney, Lewis Merten, E. S. Rose, Harry Wheeler, George Cole, W. R. Mc-Laury. The pew rentals aggregated \$442 and Rev. Joel Campbell's salary can be inferred from these figures. Rev. Walters Warren was stated supply when the church was completed and the congregation desired to engage him as their pastor, but he wrote a letter to the trustees refusing to be considered as a candidate for the pastorate. Rev. J. B. Graves was elected pastor and the difficulties with him are treated elsewhere. In 1843, after Rev. H. A. Rowland had been elected pastor, the trustees concluded to sell the parsonage property up town but Dr. Rowland preferred to live there and he loaned the society \$500 to repair the building. The building prior to that consisted of the main building without the wing and here Rev. Joel Campbell lived up stairs while Daniel Blandin lived on the first floor. About 1835 Blandin built on the flats where his son Henry now resides and moved there. Probably Graves occupied the entire building. January 15, 1843, the trustees let the contract to James B. Tillman to put on the wing for \$525, and this enlarged house was occupied by Rev. Henry A. Rowland during his pastorate, which commenced at a salary of \$750 which was raised to \$1,100 before his pastorate ended. At the annual meeting in 1843 the rent of the parsonage was fixed at \$125 a year and that amount was applied on the indebtedness on Rowland's salary; a good way to pay old debts certainly. In 1844 at a meeting of the congregation it was resolved that it was expedient to build a session room for the congregation and David Beers, C. C. Graves and Z. W. Arnold were appointed a committee to act in concert with the trustees in the

matter. At a meeting of the congregation in 1846 Stephen Torrey was appointed to request the ladies to place the funds raised by their late fair in the hands of the trustees to be expended in painting the church. This is the first mention of any money received from the ladies of the church and it appears that about this time they began to take an active interest in the matter of erecting a lecture room, and it was through their efforts that this work was finally accomplished.

R. L. Seely reported \$216 slip rents for 1843 which was all paid to Dr. Rowland. From the report of treasurer S. D. Ward May 4, 1844, \$365.37 had been received from pew rents and \$1,068 from subscription, and the weekly collections for six months were \$43.42. November 11, 1844, completing the year, he made another report showing that he received on 1843 pew rents, \$140.46, and on the balance of the year 1844, \$277 pew rents; rent of parsonage \$78.13, subscription to pay debts \$30, penny collection \$37.79. The total for the year 1844 for pew rents was \$782.83. They paid Dr. Rowland that year \$478.38, exclusive of the interest on the \$500 which he loaned them. Dr. Rowland appears to have been very considerate of his congregation. He loaned money to the trustees to repair the parsonage, then they charged him \$125 a year for the use of it. He got his salary in payments of sums varying from \$5 to \$200, and his salary of \$750 was in arrears. In 1845 the total receipts from all sources were \$954.17, of this amount Dr. Rowland received \$694.70 in money and orders on stores. This condition of affairs went on until 1847 when at the annual meeting of the congregation, Z. W. Arnold in the chair, and C. P. Waller secretary, the chair presented for the consideration of the meeting the following paper drawn up by the pastor. The trustees propose to the society the adoption of the following resolutions, viz:

1. Resolved, that in renting the pews of the church hereafter it be on the condition that the pew rent shall be payable half yearly in advance.
2. Resolved, that the trustees be authorized and directed to settle with the pastor at the close of each half year; and for this purpose to raise by loan or otherwise the funds that may be necessary.

3. Resolved, that inasmuch as we deem it improper that the pastor should be compelled to go to the bank to raise money for his household expenses while so large an amount of back salary is due from the society; therefore, resolved, that the trustees be authorized and directed to raise the (winds) means and pay off the amount now due in the speediest manner possible.

These resolutions were to the point with a clever touch of Dr. Rowland's wit combined. The question being taken on the first resolution it was lost and on motion of S. D. Ward the other resolutions were laid on the table. Elder Horace Tracy, who was a conservative and considerate man, offered the following resolution which was adopted: Resolved, "that the trustees be instructed to raise by subscription a sum sufficient to pay up the back salary and the debt due the pastor, coming due next spring, if they can." At this meeting James R. Dickson and John F. Roe were elected trustees.

The last clause in Mr. Tracy's resolution shows that it might not be possible to pay all that was due the pastor at once, for the town was young and composed of young and middle aged men who had been attracted here in the expectation of gaining a living. There was not much wealth in the town at this time and embarrassing as it may have been for Mr. Rowland not to receive his salary promptly, it was equally embarrassing for the trustees to secure the money to pay him; but more men kept coming into the village and the trustees not only circulated a subscription to pay the salary, but they also took a subscription to enlarge the church, and they succeed in accomplishing both purposes. None succeed so well as those who have the faith to go forward when there is a real need for a forward movement.

In 1851 the trustees added a *premium bid for choice of pews and decided to add whatever was received for choice to the pastor's salary. This gave the admirers of Dr. Rowland an opportunity to increase his salary, and his salary was increased to \$1,100 in 1852.

*Note. Paying a premium for choice of pew continues to this day.

At the annual meeting in 1853 John Torrey offered a resolution reciting the fact that the trustees had used part of the money arising from slip rents for other purposes than the payment of the pastor's salary without making arrangements to replace said funds. It was resolved, "that it is the duty of the trustees to apply all the receipts from slip rents to the payment of the pastor's salary, and that hereafter no part of said slip rent shall be applied to any other purpose until after provision is made for the payment of all arrears to the pastor, and for the residue of the year for which the slips shall have been rented." This just arrangement to first pay the pastor from pew rents is the law of the Honesdale Presbyterian church to this day, and the pastor's salary is paid promptly every month.

In 1856 a new barn was built on the parsonage lot for \$315, Henry Heath contractor.

At the annual meeting in 1863 the subject of exchanging the old parsonage for one more centrally located was discussed and Miles L. Tracy, C. F. Young and H. C. Hand were appointed a committee to look after that matter. At the same meeting F. B. Penniman, Elias T. Beers and David Beers were appointed to examine the steeple of the church and report the condition at the next meeting, which was held November 17, 1863, R. L. Seely chairman and George G. Waller secretary. At this meeting, after hearing the report of the committee on the condition of the steeple, it was decided to take the initiative steps towards building a new church, and R. L. Seely and M. L. Tracy were appointed a committee to circulate a subscription to that end. R. L. Seely died and C. F. Young and E. F. Torrey were appointed to act with Mr. Tracy on this committee. The committee secured pledges for \$21,075, and John Torrey, C. F. Young, I. Snyder, S. D. Ward and E. T. Beers were appointed a committee to procure plans. March 18, 1864 the trustees were authorized to sell the old parsonage property to E. W. Hamlin for \$1,500. The committee on plans decided to build with brick and after reporting a plan were discharged and John Torrey, C. F. Young, H. M. Seely, W. H. Foster and

David Beers were appointed a building committee*; they also decided to purchase a strip of land 20x110 feet east of the church lot for \$300.

April 30, 1864, the salary of the pastor was raised to \$1,500.

July 30, 1864, Stephen Torrey in the chair and George G. Waller secretary, it was decided to purchase the William F. Wood property on the corner of Second and Tenth streets for \$4,000 and the vacant lot between that and the church where the chapel now stands, for \$2,200. In the fall of 1865 S. D. Ward, Isaiah Snyder and D. P. Kirtland were added to the building committee together with the trustees. A leave of absence was granted to Rev. C. S. Dunning while the lecture room was being moved. April 9, 1866, the Vestry of the Episcopal church tendered the use of their church to the Presbyterian congregation any afternoon or evening they might choose during the time of making their repairs. The Methodists also verbally offered the use of their church. Replies expressing sincere thanks were sent to W. J. Fuller, secretary of the Episcopal Vestry, also stating that should Mr. Dunning be present they would avail themselves of their kind offer. The Methodists were also thanked for their tender of their church. The Presbyterians have since had opportunities to extend the same courtesies to these brethren. This is but one illustration of the friendly relations that exists among the churches in Honesdale. During the time services were held in the lecture room the sexton was authorized to seat any respectable person in any one's seat that is not fully occupied five minutes before the time for services to begin. Room was limited in the lecture room and it was necessary that it should all be occupied. In 1867 Dr. Dunning's salary was raised to \$2,000, and in 1869 it was raised to \$2,500. In 1878, owing to the panic that commenced in 1873, the church became embarrassed in meeting current

*Note. Appointing a building committee by the congregational meeting authorizing an improvement has always been the custom in this church.

expenses. Dr. Dunning hearing of this wrote the trustees as follows:

"Gentlemen: I have learned that the annual income of the church does not meet the annual expenses of the society, according to the present scale of expenditure. Let me say that I sympathize with you in your embarrassment—that I do not wish to be a burden to the church and will not be—that I am willing to bear my full share of the perplexities growing out of the exigencies of the times. In view of the diminished financial resources of the church from removals and by deaths and the peculiar times through which as a nation, and a local community we are passing, I ask you to make a reduction from my salary of \$500. Thanking the board and our faithful treasurer, for their kindness in the past I am

Very truly yours,

C. S. Dunning."

This letter was referred to a meeting of the church and it was resolved that the trustees be authorized to accept the proposition, with direction to express to Dr. Dunning, the sincere regret of the congregation, that any reduction of his salary should be necessary or even permissible, and their hearty appreciation of his great liberality in voluntarily relinquishing so large a percentage of his salary.

This voluntary sacrifice of salary speaks volumes for Dr. Dunning, especially when it is remembered that he had refused offers of from five to eight thousand dollars to go elsewhere; but Dr. Dunning was a business man, and he knew that churches as well as individuals must live within their incomes. He knew that his congregation were liberal and his letter shows that he fully understood and sympathized with their embarrassment.

From a report made by Treasurer Hand in 1871 it appears that the total cost of the church was \$41,192.11, that the cost of removing and enlarging the lecture room was \$2,146.85, and by adding the cost of upholstering, pulpit furniture, carpeting, etc., the total cost was \$51,333.02. The first subscription amounted to \$21,045, and the second was \$18,400. The Ladies' Sewing Society furnished \$599.79 in cash besides assuming \$1,900 indebtedness. The total receipts from pew rents at this time were about \$3,000 a year.

The pewholders from 1860 to 1870, some of them during all of the period and others only during a portion of the period, were, Henry Atherton, A. Allen, Samuel Allen, M. B. Allen, Dr. Otis Avery, Asher M. Atkinson, Daniel Blandin, Henry Blandin, George Blandin, James S. Bassett, Elias T. Beers, David Beers, Thomas Benny, Henry Bunnell, Harvey Bishop, R. Barclay, H. B. Beardslee, Miss Phebe Beardslee, Peter P. Brown, Dr. Besaac, C. M. Ball, C. Brunnig, D. W. Brookfield, John T. Ball, Bishop & Seaman, Mr. Briggs, Jeremiah Clark, Mrs. Clark, H. J. Conger, E. H. Clark, Jr., Aaron Cummings, F. Coon, R. Cushman, Dennis Chambers, Stephen G. Cory, David Cory, J. P. Chambers, Charles Crandall, C. A. Cortright, L. Coryell, C. P. Clark, G. M. Cobb, J. P. Darling, Jesse Dexter, Joseph Denton, Chauncey Demming, R. S. Dorin, A. Douglass, Samuel E. Dimmick, Coe Durland, Dr. C. Dusinberre, William T. Estabrook, James B. Eldred, Daniel M. Eno, T. S. Fitch, W. J. Fuller, L. R. Fowler, Isaac P. Foster, William H. Foster, Isaac N. Foster, Josiah Foster, George Fox, Aaron Flower, George Foster, A. G. Forbes, H. Goodman, Abram Gilpin, F. W. Grennell, Emma Gustin, George Guinnip, Nathan Gray, Ezra Hand, Henry Hoyle, Horace C. Hand, Abram Hoagland, Horton B. Hamlin, Henry B. Hall, W. B. Holmes, M. H. Hartley, N. R. Hankins, Mrs. Hall, Samuel P. Haley, John K. Jenkins, C. C. Jadwin, Drs. Jones & Keefer, David Kenner, George S. Keen, Robert J. Knapp, Dr. Consider King, R. W. Kiple, John P. Kinable, D. P. Kirtland, Dr. E. T. Losey, C. C. Lane, E. A. Ludwig, G. W. Lindsley, Dr. Joseph Leach, John F. Lord, A. B. Lacy, Alexander Marsh, James Matthews, Charles S. Minor, Joseph R. Mitchell, L. McCreery, John McIntosh, J. W. Manning, Jacob Marsh, Peter Murphy, Joseph Nichols, A. P. Osmun, F. B. Penniman, George S. Purdy, C. E. Power, J. Pregnall, Seth W. Powell, H. L. Phillips, Edward A. Penniman, William Reed, C. F. Rockwell, John F. Roe, John Robertson, J. E. Richmond, Oliver Rogers, John Rehbein, O. J. Rowe, H. H. Roe, Adam Reitenauer, Benjamin B. Smith, Robert A. Smith, Henry W. Stone, C. N. Spencer, R. L. Seely, Henry M. Seely,

George D. Seely, Isaiah Snyder, J. H. Sutton, W. H. Stanton, Walter Spry, Dr. A. Strong, Benjamin Sherwood, C. M. Scott, E. I. Stearns, L. E. Stearns, M. H. Stanley, Charles B. Shaw, Charles M. Salmon, Robert N. Torrey, John Torrey, Stephen Torrey, Edwin F. Torrey, Mrs. A. A. Tracy, Miles L. Tracy, Mrs. Tillou, Thomas H. R. Tracy, Lewis Taylor, Rodney Tillou, Isaac Tibbetts, Tcompkins & Salmon, H. J. Tarble, Harrison Valentine, Jesse VanSteenberg, M. F. VanKirk, M. Vandenberg, William Wefferling, Stephen D. Ward, Charles P. Waller, George G. Waller, Earl Wheeler, M. V. Wheeler, Mrs. Wheeler, William F. Wood, LeGrand Wright, E. G. Wood, William W. Weston, J. & F. Wagner, H. A. Woodhouse, Benjamin L. Wood, S. B. Wood, George F. Wilbur, Henry Watts, Coe F. Young, making one hundred and eighty-five different pewholders during the ten years. Up to 1890 other names appear as pewholders as follows: L. A. Adams, D. R. Atkinson, Joseph Atkinson, Miss Avery, Mrs. Bigart, David Bodie, Mrs. T. S. Brown, Harvey Bishop, Richard H. Brown, L. Bishop, Oliver Bunnell, Annie Ball, George Baker, Joseph A. Bodie, Dr. Reed Burns, L. Borner, Henry S. Battin, T. A. Black, C. M. Betz, George F. Bentley, Conrad Bates, Howard Bodie, Isaac Ball, Mrs. John Bassett, John Brown, Dr. C. R. Brady, Charles Crandall, Lewis S. Collins, Mrs. Cady, John Congdon, O. T. Chambers, Dr. Cummings, Peter R. Collum, F. V. Carr, D. S. Carpenter, Miss Mary Church, W. Coleman, Harry Cole, Miss Lavinia Dimmick, Misses Erk, Miss Emma Denton, W. L. Ferguson, Thomas Fowler, Samuel J. Foster, H. Foster, Jr., Lorenzo Grambs, William Gale, W. J. Gregory, Homer Greene, Mrs. L. F. Gardner, J. C. Gunn, J. Gillan, W. H. Howe, Mrs. C. C. Hand, B. F. Haines, J. A. Hiller, Miss Holbert, William Hartwell, George E. Hatch, Henry Jackson, John and Mary L. Kuhbach, Knapp & Spettigue, Charles E. Knapp, Dr. James Kesler, William H. Krantz, F. I. Keen, Walter S. Lambert, W. H. Lee, H. B. Larrabee, Horace Marsh, William T. Moore, Mrs. McArthur, John Meyers, Miss Lizzie Mackle, E. C. Mumford, R. W. Murphy, Claudius McIntyre, Joseph Nichols, D.

W. Noyes, G. B. Osborn, W. H. Pregnall, Samuel Penwarden, G. W. Penwarden, Miss Helen Purdy, William Power, Miss Thane Quackenbush, Lyman O. Rose, E. G. Reed, Robert E. Ransom, Philip Reitenauer, George Robinson, Miss Laura Richenbaker, Henry Rehbein, A. J. Rehbein, L. B. Richtmyer, Miles S. Sherwood, H. S. Salmon, H. K. Stone, William H. Stone, Mrs. Shumway, E. T. Smith, John Scaife, Charles W. Spencer, R. M. Stocker, Walter Sullivan, Mrs. Munson Sherwood, William Stenzhorn, Clarence E. Salmon, Alonzo T. Searle, Lawrence Spragle, H. L. Schremser, O. M. Spettigue, A. C. Stewart, Andrew Thompson, F. D. Thayer, Isaac E. Tibbetts, Mrs. N. E. Tillou, Mrs. Titus, Rodney Tillou, Conrad Thomas, Daniel Weston, John D. Weston, Francis West, Fred B. Whitney, E. M. Wilder, Graham Watts, B. M. Wilcox, Mrs. Horace Weston, W. J. Ward, George Wolf, Henry Wilson, Miss Yonkers, G. E. Zippel. From 1840 to 1860 there were a number of pewholders whose names are not here mentioned, but all of these names will be found among the list of church members. James R. Dickson, Zara W. Arnold, William Crane and others of prominence were members during that time.

BUILDING OF THE CHAPEL.

For a number of years the members of the Honesdale Presbyterian church and congregation had felt that their chapel accommodations were insufficient for the needs of the church and Sunday school, but nothing practical was done towards the erection of a new building until the holiday entertainment of the Sunday school in 1888, when Horace C. Hand's class donated fifty dollars towards the erection of a new chapel. Superintendent Thompson commended the project and Rev. W. H. Swift spoke earnestly in its favor. As it was very warm that evening he said he hoped that it would become so warm that Rev. Stephen Torrey, who was noted for his liberality, could not stay there, or words to that effect. Mr. Torrey was very much stirred by the appeal and asked Mr. Hand how much a chapel would cost and being told that the Port Jervis chapel cost \$10,000 he placed \$1,000 in the Wayne County



THE CHAPEL

Savings Bank, supposing that he was contributing one-tenth of the cost, subject, however, to the building of the chapel within five years. Rev. Mr. Swift, in a sermon delivered after the sixtieth anniversary, urged the undertaking, and at a meeting of the congregation, November 8, 1889, Mr. Hand, having reported the church out of debt, the project was again discussed and Messrs. Holmes and Thompson were appointed to obtain plans and specifications with estimates of cost. November 22d the plan of Architect T. I. Lacey, of Binghamton, was presented and J. E. Richmond was made chairman of a soliciting committee and December 8 he reported subscriptions amounting to \$9,998. February 14, 1890, Mr. Thompson reported \$12,320 subscribed. At this meeting, on motion of H. C. Hand, seconded by R. M. Stocker, it was ordered that a new chapel be built, and on motion of E. F. Torrey the building was not to cost over \$15,000. It was further directed that the building committee should consist of Isaac N. Foster, president; S. W. Powell, secretary; H. C. Hand, treasurer; E. F. Torrey and W. H. Stanton, trustees, together with Hon. H. M. Seely, Andrew Thompson, William B. Holmes, Dr. R. Burns, W. W. Weston and Coe Durland. H. S. Salmon was made treasurer of the building fund. April 21 the committee reported that they could not erect such a building as was needed for the sum to which they had been limited and the congregation authorized them to expend \$17,000 in the erection of the building. Pursuant to this direction the committee contracted with R. H. Brown for the construction of the building according to plans furnished by T. I. Lacey for \$15,698 to which \$90.77 were added for extras. Mr. Brown did his work well and a beautiful chapel is the result. The entire cost of the building and furnishing was about \$20,200. Ground was broken May 21, 1890; the first stone was laid June 3 and the building was ready for occupancy and dedicated October 27, 1891. The dedicatory services were appropriately opened by singing, "Praise God from whom all blessings flow" and reading of that Scripture wherein Solomon dedicates the Temple to God's service. After the dedicatory prayer by Rev.

H. H. Welles, of Kingston, Pa., Judge Seely acting as chairman, introduced the speakers in a very happy manner. Rev. H. C. McDermott, of the Methodist church, of Honesdale, made an excellent address in which he characterized the Presbyterians as a people of broad culture and he welcomed their improvement in a generous and catholic spirit. Rev. Dr. N. G. Parke, of Pittston, who came into the Lackawanna valley when Slocum Hollow constituted all there was of the present city of Scranton, spoke of the great influence of a man of character. He also paid a tribute of respect to the memory of Rev. Stephen Torrey. Henry Dunning, of Wilkesbarre, spoke in the spirit of his father. His address was in good taste and was well received. He was followed by Messrs. Frederick Fuller, A. W. Dickson, James H. Torrey and Hon. Alfred Hand, all leading men of Scranton. These parties seemed to be proud of the fact that they were natives of Honesdale and were grateful for the instructions that they had received at the hands of Dr. Rowland, Dr. Dunning and Sunday school superintendents and teachers in the Presbyterian church. Judge Hand also donated \$500 towards the chapel fund. After the benediction by Rev. G. C. Hall, of Grace Episcopal church, the large audience engaged in hand shaking and in looking over the building, many remaining to partake of the free lunch that the ladies had prepared in the chapel parlors. The building faces the park south and you enter the hall by means of solid stone steps. The first room on the left is the pastor's study which was elegantly furnished by the Bible class. The next room on that side is the infant class room. This opens into the main auditorium, which is surrounded on three sides by a gallery adapted for Sunday school purposes. The gallery is entered from the end of the hall on the right; adjoining this in the semi-rotunda is the library room, and to the right as you first enter is the public reading room, while the kitchen, dining room and ladies' parlor are in the second story over the reading room, pastor's study and infant class room. The reading room was opened to the public immediately. Rev. Mr. Swift, as president of the Christian En-

deavor Society, appointed W. J. Ward, J. A. Bodie, R. M. Stocker, Misses Clara T. Sutton, May D. Foster and Jennie Lee a committee to select literature for the room and take charge of it. The committee solicited subscriptions and ordered a large number of the leading magazines and newspapers. The room has been kept open afternoons and evenings until recently, when only in the evenings is the room open for the public. The Young People's Society of Christian Endeavor have furnished volunteers from their number to look after this room free of charge for more than twelve years. Among the pleasing features of the dedicatory services was the presence of a daughter of Rev. Dr. Rowland and a son of Rev. Dr. Dunning, and representatives of nearly all the former superintendents, John Torrey, who had seen every church built that had been erected in Honesdale, and Mrs. Ezra Hand, who had helped erect two churches and two chapels. The Wednesday evening following Rev. W. H. Swift, who had watched the building with great interest and faith, delivered an earnest address looking towards the sun rising, earnest and progressive. He was followed by R. M. Stocker, who compared the old style of forbidding church, with its austere pastor, perched on high in his pulpit, railed in, having a sounding board over his head, with the present style of chapel, which is a church home, pleasant and inviting with modern appliances. He said Rev. Stephen Torrey would have rejoiced to see this day, but he speaks mutely, yet eloquently, through the bricks which his money helped to place in this chapel. The following Sunday the regular exercises were omitted and the time was occupied by Messrs. John T. Ball, W. B. Holmes and Hon. H. M. Seely, who made addresses appropriate to the occasion.

In the fall of 1893 the Sunday school decided to fresco the walls of the chapel if the trustees would permit them to do it, this the trustees permitted and the frescoing was done by Baldwin & Dabelstein, of Utica, for \$330. The total expense of frescoing and putting down carpeting, etc. was some \$400.

June 26, 1895, E. F. Torrey, representing the children of

John Torrey, deceased, gave two bonds of \$1,000 each, the interest of which is to be applied to the payment of the pew rental of the John Torrey pew, which since the death of his daughter Caroline N. Torrey, has been an endowed free pew.

At a meeting of the trustees held at the National Bank, November 29, 1895, the following appears: "The charter of our society having been mislaid and out of sight for a number of years, but recently found, it is thought advisable to make some amendment to it." The following resolution was passed: "Resolved, that Andrew Thompson, E. C. Mumford, R. M. Stocker, Henry Wilson and A. T. Searle be appointed a committee to examine the charter and advise what amendments are needed to make it more effective and what legal steps can be taken to secure such amendments, and report when ready to a joint meeting of the trustees and sessions." November 25, 1895, a joint meeting presided over by E. F. Torrey was held in the pastor's study in the chapel. There were present H. C. Hand, Andrew Thompson, R. M. Stocker, J. A. Bodie, W. J. Ward, E. F. Torrey, H. S. Salmon, W. W. Weston, E. C. Mumford and S. W. Powell, secretary. The committee made their report and the amendments to the charter heretofore mentioned were adopted, and on regular application to the Court, were approved.

This charter provided for an election of a board of nine trustees. Some irregularities in relation to the time of holding elections had prevailed during the time the charter was mislaid, so all the old board resigned; and Wednesday, February 12, 1896, with Rev. W. H. Swift as chairman and S. W. Powell as secretary, an entire new board was elected as follows: E. F. Torrey, W. W. Weston and S. W. Powell for three years, W. H. Stone, Hon. George S. Purdy and A. T. Searle for two years, E. C. Mumford, H. S. Salmon and J. D. Weston for one year. This board organized by electing E. F. Torrey, president; S. W. Powell, secretary; H. S. Salmon, treasurer.

The parsonage had become dilapidated and the new board of trustees with commendable diligence began to investigate the matter and at a special meeting of the society held June 2, 1897,

R. M. Stocker chairman and S. W. Powell secretary, E. C. Munford chairman of the committee of trustees reported what had been done in relation to plans and after much discussion H. C. Hand offered a motion which was seconded by Mr. Thompson that the trustees be authorized to incur an indebtedness of \$2,500 to remodel the parsonage. Mr. Holmes offered an amendment increasing the amount to \$6,000. The amendment was accepted by the original movers and carried. With this authorization the trustees employed Mr. Decker as architect and contracted the work to John D. Bryant for \$4,350. During the building of the manse as the new parsonage is called, Rev. W. H. Swift and family resided on the corner of Sixteenth and Main streets in the building now owned by Dr. E. T. Brown. In the spring of 1898 the manse was ready for occupancy and Rev. W. H. Swift and his family moved into it.

At the annual meeting February 13, 1901, Augustus P. Thompson was appointed to collect the subscription which had been made to pay off the debt of \$4,100. This money was collected and the debt was paid. The last \$200 of this indebtedness, which included part of the chapel indebtedness, was paid with that part of Rev. Stephen Torrey's gift which was to remain in bank until the society was freed from debt, and the interest was to go to the session for a library.

The persons who have been trustees of the church since its organization are Isaac P. Foster, Charles Forbes, Richard L. Seely, Abraham I. Stryker, Stephen Brush, John Torrey, Russel F. Lord, Stephen North, Jr., Solomon Z. Lord, Daniel Blandin, Thomas H. R. Tracy, E. Kingsbury, Jr., Horace Baldwin, John Neal, David Tarbox, Daniel P. Kirtland, Stephen Torrey, William Reed, Platt Darling, Stephen D. Ward, John I. Allen, John P. Darling, Zara W. Arnold, Ebenezer Leighton, John F. Roe, James R. Dickson, C. C. Graves, P. R. Williams, Charles P. Waller, Edward W. Weston, Josiah Foster, Stephen G. Cory, David Beers, William H. Foster, Ezra Hand, George G. Waller, Thaddeus S. Fitch, W. W. Weston, Samuel Allen, Horace C. Hand, Coe F. Young, R. J. Knapp, Miles L. Tracy, Edwin

F. Torrey, Isaac N. Foster, F. W. Grennell, R. N. Torrey, John K. Jenkins, Seth W. Powell, William H. Stanton.

The present board, 1904, are Hon. George S. Purdy, president; E. A. Penniman, secretary; H. S. Salmon, treasurer; E. F. Torrey, S. W. Powell, W. H. Stone, A. T. Searle, E. C. Munford and John D. Weston. One of the most important offices is that of treasurer, and prior to 1860 this office was being passed from one to another constantly, but in 1858 Horace C. Hand was elected and he discharged the duties of the office almost continuously until 1893. A period of thirty-three years of actual service was performed by him. He has found a worthy successor in H. S. Salmon who has held the office since 1893. The treasurer has charge of the funds of the society and he is expected to placate the dissatisfied pewholders and persons who have neglected to secure their pews in time. All this requires tact and patience and the prosperity of the church depends very largely upon the efficiency with which this office is conducted. The church is to be congratulated upon the efficiency with which this work has always been performed from the days of John Torrey, the first treasurer, down to the present time.

At the annual meeting of the congregation held May 8, 1888, Hon. H. M. Seely president and R. M. Stocker secretary, W. B. Holmes moved that the trustees be authorized to raise the salary of Rev. W. H. Swift, our pastor, \$200 per year, provided the increase in the rental of the pews justified such action. After a discussion participated in by W. B. Holmes, George G. Waller and W. H. Stanton the motion was carried unanimously. The pew renting then proceeded, W. H. Lee, Esq., acting as auctioneer. The highest premiums were paid by C. F. Young and John Torrey, making their pew rentals \$125 and \$100 respectively. The seats sold rapidly showing a gratifying increase and the pastor's salary was increased accordingly to \$2,000 and has remained at that figure since that time. The salary was honestly won by merit and deservedly remains where it was placed. This action of the congregation was unani-

mously approved by the trustees at a meeting in Foster & Co.'s store on motion of E. F. Torrey, seconded by W. H. Stanton, and a letter to that effect was sent to Mr. Swift by I. N. Foster president and S. W. Powell secretary.

Rev. Stephen Torrey appeared before the trustees in behalf of the church at Little Equinunk, representing that they desired a loan of \$500 from the church erection fund of the Presbyterian church and in order to obtain it some church now organized must sign the application. It was then decided to sign the application for the mission station at Little Equinunk which was accordingly done.

November 23, 1888, G. G. Waller, who had been elected president of the board of trustees, was present and considerable business was transacted. A note subsequently added by the secretary reads: "The above was thought to be the last business transaction of George G. Waller, Esq., as he and his family left for Brooklyn the following morning at which place he was taken sick and died in a few days."

The trustees after their number was increased to nine members, took full charge of the building of the beautiful Colonial style manse which now is part of our church property. The Presbyterian society has been fortunate, largely through the foresight of the founders of the church, in securing the entire south front of the block on Tenth street, between Church and Court streets, facing Central Park. All these properties face south towards the Park. The church is 65x86 feet and has a gallery over the entrance. It has a seating capacity of six hundred persons. The church and chapel are of brick and the manse is of wood, and taken together they constitute a handsome and desirably located property.

The trustees called a meeting of the congregation to be held in the chapel Tuesday evening, June 28, 1904, to determine the question whether or not the trustees shall be authorized to expend \$8,000 for the purpose of making proposed improvements. A large and representative meeting of the congregation was held on the evening appointed and Hon. G.

S. Purdy was made chairman and R. M. Stocker secretary. Judge Purdy explained the object of the meeting and R. M. Stocker moved that W. B. Holmes, Andrew Thompson, H. C. Hand, of the session, W. H. Lee, W. T. Moore and J. E. Richmond, of the congregation, together with the entire board of trustees consisting of Hon. George S. Purdy, chairman, S. W. Powell, Secretary, H. S. Salmon, E. F. Torrey, E. C. Mumford, W. H. Stone, A. T. Searle, John D. Weston and E. A. Penniman, be appointed a building committee, and that they be authorized to expend a sum not exceeding \$8,000 to make the proposed improvements. E. C. Mumford seconded this motion and it was carried by a rising vote, no one voting in the negative. R. M. Stocker then moved that the committee be directed to make an effort to raise \$3,000 of this amount by subscription. Mr. Holmes offered an amendment that they be instructed to make an effort to raise the entire amount, this amendment being accepted and seconded by Andrew Thompson it was discussed by Mr. Thompson and Mr. Holmes who both urged the importance of keeping out of debt. Mr. Holmes stated that this church had received credit for \$46,720, from the Stephen Torrey estate that had gone to the benevolences of the church, that it received \$100 annually from a \$2,000 endowment from the heirs of John Torrey, besides \$1,000 legacy from Caroline Torrey, that this family had done much to keep the church free from debt and had reason to complain of any proposition to encumber the church. R. M. Stocker approved of keeping the church free from debt but said there were individuals in the church who could draw a check for the entire proposed indebtedness with less embarrassment than it would have caused the entire church to raise \$500 at the time the church was organized. He did not think that the church need feel appalled at a few thousand dollars indebtedness. The motion was carried unanimously and after Judge Purdy explained that it was proposed to erect an addition for an organ chamber on the northeast corner, and remove the organ thereto, also to change the windows and refresco the church, the meeting adjourned.

At a meeting of this committee R. H. Brown was employed to build the foundations for the organ annex and place iron girders on the northeast corner to strengthen the wall where it had settled to a slight extent. Also at this meeting J. D. Weston was elected chairman and W. H. Lee secretary of the building committee. Subsequently the members of the committee, outside of the trustees, withdrew from the committee leaving the trustees as the building committee to complete the work. The contract to do the work was let to R. H. Brown for \$2,700, and the relaying of the foundation under the northeast corner of the church, which was done by the building committee under Mr. Brown's direction, cost \$847.50. The contract for moving and rebuilding the organ was given to N. P. Kraig, of Binghamton, for \$1,175. G. Hardy Payne, of Paterson, N. J., had the contract for new windows for \$1,000. Mr. Beidelman, of Utica, did the frescoing for \$525. James Morrison, of New York, furnished plaster mouldings for \$98, and a floor was laid in the attic by R. H. Brown at a cost of \$275. The women of the church furnished the new carpet and cushions for the pews.

At the annual meeting of the congregation held in the chapel February 15, 1905, Augustus P. Thompson was elected trustee in place of E. F. Torrey who declined to serve any longer. At a joint meeting of the session and trustees held at W. B. Holmes' in 1904, the envelope system of taking collections was adopted and Miles T. Hand was made treasurer of the fund. Treasurer Salmon reported that through the working of this system the collections had been very materially increased. The total amount received for ten and one-half months, was \$1,047.20; one-fourth of this amount was paid to the session for benevolent purposes and the other three-fourths was paid into the church treasury. A vote of thanks was tendered to the trustees and the building committee for the excellent service they had performed for the church.

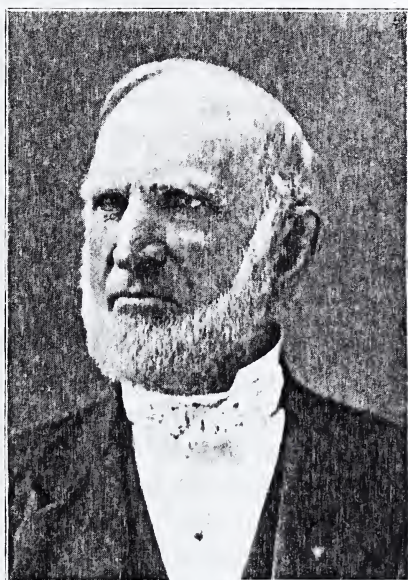
The church was reopened by a sacred concert for the choir. The Presbyterian choir were assisted by the choir of Grace Episcopal church and three members of the Methodist choir.

The members of the Presbyterian choir were, Misses Anna Brown, Cora Keen, Charlotte Brown, Jennie Schoonover, Edith Swift, Florence Wood, Mrs. C. R. Brady, Mrs. C. H. Rockwell, H. A. Tingley, A. J. Rehbein, Howard Tracy, Mr. Gemre, Roy Wood, Miles Hand and J. A. Bodie, Jr.; Mrs. Swift, organist. The Episcopal choir was composed of the following: Mrs. C. E. Baker, Mrs. Frank French, Mrs. John Hawker, Misses Lucy Edgett, Carrie Smith, Maud Rehbein, Marguerite Dolnetsch, Mabel Broad, Jennie Hagaman, Minnie Smith, John Smith, Charles Truscott, C. E. Dodge, Norman Farnham and James Miller; Mrs. Jessie Dolnetsch, organist; and Metzgar's orchestra. Those present from the Methodist choir were, Mrs. C. F. Bullock, Mrs. N. J. Spencer and Miss Jones.

Sunday, April 9, 1905, the church, which had been closed for repairs since August, 1904, was reopened for public worship. The new windows, new carpet, putting in electric light and new frescoing, together with the rebuilding of the organ has given the old edifice, with its many sacred associations, an entirely new appearance. The cost of these changes was \$10,117.34. Of this sum the Pastor's Aid Society contributed \$2,930.66 and with this money a new carpet was purchased, also new upholstering. The \$1,000 bequeathed by Miss Caroline N. Torrey was used to purchase the windows and \$486.68 was received from other sources, leaving a debt of \$5,700.

Abraham I. Stryker, the first president of the board of trustees, removed to Honesdale from Cherry Ridge, from the farm since known as the Bonear farm. He purchased the lot on the corner of Main and Seventh streets, now owned by Buel Dodge, in 1836, and in connection with Jehiel Justin erected a store building thereon. His son Abram A. Stryker removed to Damascus township and his daughter became the wife of Dr. Stearns, of Hawley, Pa.

Gilbert and J. G. Waldron both signed the application for the charter, and Gilbert was a member of the church. They erected on Main street the second hotel in the village, afterwards under Captain Field known as the Mansion House.



HON. JOHN TORREY

Catharine Waldron and Amelia Waldron were among the first teachers in the Sunday school and one of them taught school in the Old Tabernacle. Mr. Mayhew remembers attending this school. The family appears to have removed from the town about 1840.

Hon. John Torrey, fourth son of Jason Torrey, was born at Bethany, Pa., April 13, 1807, and he died at his residence in Honesdale, Friday, March 9, 1894, aged nearly 87. His boyhood was spent on his father's farm at Bethany and he was educated in the public schools and at Harford, Pa. In 1830 he married Rebecca Fuller, of Salisbury, Conn., and shortly afterwards erected the first brick house in Honesdale on the site of the present house which was erected in 1854. After erecting his residence he located in the town and was identified with its progress until his death. About 1836-7, on account of the failing health of his father, he took charge of his real estate business, which at that time included nearly all the unseated lands in Wayne county, besides thousands of acres in Pike, Monroe, Susquehanna and Lackawanna counties. He was a very thorough and accurate man and he soon became so familiar with land laws and titles that he was a recognized authority in all matters pertaining to real estate in this part of Pennsylvania; and having a retentive memory his knowledge of the old pioneers and their titles was clearer than that of any other person in the county at the time of his death. He was an accurate conveyancer, and his deeds traced title to the Commonwealth, making a sure foundation for subsequent titles. He was methodical in his work and could furnish correct data with reference to any title that he had given, on short notice. He was connected with the Honesdale Bank as corporator, director, vice president and president from its organization in 1836 until his death. James H. Torrey says of him: "His was indeed a life devoted in all its parts, in all its manifold relations, and throughout its entire duration to duty." Rev. Dr. Swift quoted Rev. Dr. Rowland as saying of Jason Torrey what was appropriate to John Torrey, as follows: "Mr. Torrey was a man of

uncommon energy of character and of a determined fixedness of purpose. He had strength of mind and sagacity to search out and discover the path of his duty; and when he had once made up his mind as to the rectitude of a given course, it was as easy to remove the hills from their bases as to divert him from it. * * * His energy and decision were equal to any emergency; and as they were displayed in him, constituted a great character." Dr. Swift then says, "This loyalty to God and truth, to conscience, was everywhere manifest,—manifest in his hearty acceptance of the Inspired Book as the Divine Word of God." "In his regard for the Lord's Day, all secular papers were removed on Saturday night, not to reappear until Monday morning." He was Associate Judge by appointment for a short time but his preeminence was that of a private citizen. He had large opportunities and he succeeded because he measured up to the responsibilities that devolved upon him. He joined the Honesdale Presbyterian church by letter from the Bethany church in May, 1831, and was its oldest member at the time of his death. During the later years of his life he was unable to hear the sermons, still he occupied a front pew regularly at the Sunday morning service and greeted his pastor with a warm hand grasp and words of cheer at its close. He was the first treasurer of the church and was on the board of trustees a number of years besides being on building committees. During the sixty-three years of his membership of the church he was a large contributor to its funds for all purposes. He was a temperate man and believed in the simple, plain worship of the Puritans. He conducted his home in the charming simplicity becoming one of his quiet tastes, and although somewhat deaf he was an instructive conversationalist, particularly with reference to all matters pertaining to the pioneer settlers. He left a solid reputation as an inheritance to his children and the church. His wife had an excellent reputation in the church and community. She died in 1877. Of his family, Ellen C. died in infancy; Adaline N., wife of Dr. Grant, died in Cairo, Egypt, July 23, 1886; Lieut. Robert N. died at



DANIEL, BLANDIN

RUSSEL, F. LORD
HON. THOS. H. R. TRACY



Honesdale, April 30, 1887. Caroline N. also is dead, and Edwin F., Henry F., of New Jersey, John, of California, and Frances R., wife of Andrew Thompson, are living (1904.) Thomas F. Torrey died in May 1905.

Russel F. Lord was born in Rome, Oneida county, N. Y., August 17, 1802. He was educated for a civil engineer under the patronage of George Huntington. In March, 1826, he entered the employ of the Delaware & Hudson Canal Company as assistant to Portius Root, resident engineer, who had charge of the construction of the canal. In 1827 he was made resident engineer of the Lackawaxen section, which post he held until 1830. In 1829, he came to Honesdale, boarding with Isaac P. Foster. In 1831 he became chief engineer, which responsible position he held until January, 1864, when he resigned and accepted the position of consulting engineer, a position which he held at the time of his death July 7, 1867. He was a man of uncommon mental and physical vigor. His mind was clear, analytical, retentive, quick to perceive, rapid to discriminate; nothing once acquired escaped him. Master of his profession, his superabundant activity ran into other lines of thought and investigation. Always burdened with business, he nevertheless acquired a vast amount of knowledge on subjects altogether outside of his daily employment. This knowledge was not erratic and superficial, but exact and thorough. What he touched he examined closely. Nor did he so hold his stores of information as not to have them available. A charming conversationalist, his talk was enriched by the amplitude of his acquirements. He had moreover an inexhaustible fund of anecdote, incident, personal reminiscence and the like, which at home or abroad, at the fireside, in the stage coach, in the railway carriage, or elsewhere, imparted a peculiar charm to his companionship. His acquaintance with public men enabled him to enrich his discourse with an opulence of personal allusion that was as instructive as it was peculiar. During most of the long period Mr. Lord was chief engineer of the Delaware & Hudson Canal Company, all the disbursements for that department passed

through his hands. Checks and balances in the company's financial system, there appeared to be none. Everything almost was entrusted to the capacity and integrity of the chief engineer. He drew moneys as he needed, disbursed them according to his own judgment, making a general settlement once a year, after the close of navigation. Many millions of dollars passed through his hands and were so applied as never to raise a suspicion of his downright honesty. To a large degree, for many years, he held the destiny of the company in his hands. His skill, energy and probity were the primal fountains out of which flowed much of its subsequent prosperity. Mr. Lord was liberal. The last years of his life were clouded with shadows, but altogether he was one of the ablest men that ever had anything to do with the management of the Delaware & Hudson Canal Company. Mr. Lord's first wife was a Garrett. She was very active in the church, and his second wife was a daughter of Rev. Dr. Scott. She was a sister of Benjamin Harrison's first wife, and the mother of his second wife who was born in the Lord mansion in this borough. R. F. Lord joined the church June 25, 1830, being the twenty-sixth member of the church. He was a trustee of the church for a number of years and contributed liberally to its support.

Thomas H. R. Tracy was born in Connecticut, May 15, 1806, but while a youth his parents removed to Columbus, Chenango county, N. Y. His father was a farmer and blacksmith, dividing his time between cultivating the soil and laboring at the anvil; and his mother was an intelligent, devout woman. The youth of Mr. Tracy was spent on the farm and in the shop of his father. His education was limited to such rudimental instruction as the common schools of the neighborhood supplied. Observation, experience and meditation were his teachers. In the sharp attrition and effort of practical pursuits his mind was strengthened, disciplined and equipped. Business was his instructor and the knowledge of men and things he thence derived was absolute and multiform. His practical life in coming in contact with men in the struggles of

life enlarged and quickened his sympathies and affections. He had an instructive compassion for those in distress, which pecuniary prosperity did not check or dwarf. In 1829 he came to Honesdale and was soon after appointed superintendent of the Pennsylvania section of the Delaware & Hudson Canal, which post he occupied until his death. In the performance of his duties he had the happy faculty of combining justice to the company with generosity to the men under his orders; so that he constantly enjoyed the confidence and respect of both. He was identified with the borough almost from its commencement, was for many years its Chief Burgess, and ever participated heartily in all enterprises to promote its prosperity. He was elected Associate Judge in December, 1851, and he died May 5, 1856. He became a member of the church in 1840 and was on the board of trustees a number of years. He was also leader of the choir for many years. His violincello was the first instrumental music ever heard in the church. Mr. Tracy married Anna Aldrich in 1832 and located on Main street on the lot now occupied by W. B. Holmes' store, and his neighbor, on the corner where Jadwin's store now is, was R. F. Lord. Their houses stood back from the street with fine yards in front. Lord had a fountain playing in his yard. In the early days of the canal the men of this vicinity were paid in Tracy's house. J. B. Fitch, a brother-in-law of Tracy's, would come up and assist him on such occasions. In fact, R. F. Lord, James Archbald and Mr. Tracy were the practical men that had charge of the affairs of the canal for years. Mrs. Tracy died March 26, 1894, at the advanced aged of 84. Lucy Bentley, widow of George F. Bentley, is the only member of the family now living in Honesdale. Commander Charles W. Tracy was a naval officer in the War of the Rebellion and now is connected with the Boston navy yard. Kate, wife of Judge Seely, and Miles L. are dead. Thomas H. R. Tracy, Jr., married Miss Lucy Sherwood and their daughter Kate is the wife of Dr. Barclay, now residing at Milford, Pa.

Daniel Blandin was born at Attleboro, Mass., April 4, 1806.

When a child he came to Wayne county with his parents who settled near Bethany. He resided there until he was 21 years of age, being in the employ of Major Torrey during the last three years of that time. In 1827 he came to Honesdale and commenced business for himself. He erected the main part of the house now owned by Judge Grambs, in 1830, and had a slaughter house on the corner of West and Fifteenth streets. He was the first meat dealer in the new town. In 1833 he sold the building on the corner of Main and Fifteenth streets to the Presbyterian society for a parsonage, meanwhile he purchased a tract of wild land on the Lackawaxen up the Seelyville road, and about 1835 erected the first house in what is now the village of Blandin. The property is still occupied and owned by his son Henry Blandin. While Major Walton was collector he entered the employ of the Delaware & Hudson Canal Company and when Walton died he was promoted to his position. He discharged the duties of his office with remarkable fidelity for twenty-two years until his death, April 26, 1870. He was a trustee in the church for a number of years, having joined the church in 1832. In 1830 he married Mary Davison. Of his children, *Maria became the wife of Hon. Henry M. Jones, of Harford, Susquehanna county; Albert, Emmons and George are dead and Henry is a milk dealer in Honesdale. He married Mary Woodhouse and is the owner of the homestead farm at Blandin.

Henry Ward Stone was born at Guilford, Conn., May 17, 1791, and he died at Honesdale, August 20, 1881. He was married July 24, 1823, to Catharine W. Niven, daughter of General Niven, of General Washington's staff. He moved to Mount Pleasant when quite young. In 1818 he became a general merchant at that place, continuing the business until 1846 when he removed to Honesdale where he engaged in the same business. He had a tannery at Beech Pond with Mr. Drake.

*Maria Blandin was born a few months after the borough was incorporated and she is the oldest person living that was born within the borough, (1905.)

This tannery burned down twice and Mr. Stone was a large loser, but he would not compromise his debts as he might have done but insisted on paying them in full. This reduced his large fortune but still he had enough for his needs. He was a highly respected gentleman of the old school. Of his children, Harriet was the wife of Judge C. P. Waller, Janeatte was the first wife of E. F. Torrey, Jane Elizabeth was the wife of Marcus Sayre and Charlotte, the only one living, is Mrs. Horace C. Hand, and W. H. Stone the only son, is with us. Mr. Stone's family have all been creditable representatives of an honorable ancestry.

John Foster Roe, 1806-1889, was the son of John and Elizabeth Foster Roe, who were residents of New York City. His father, a merchant there, died when his son was not quite two years old, and his mother with their only child went to live at her father's house at Quogue, L. I., where she reared her son. He was educated in Southampton for a civil engineer, but finally he decided to come to Honesdale where he entered into partnership with his uncle Isaac P. Foster in the mercantile business at first, afterwards including the tanning industry. After a time he withdrew from the partnership and engaged in mercantile business which he continued during the years of his active life. Reaching advanced years he retired from the occupation of more than half a century, during which time he had been fully identified with all the best interests of the town, which he had seen grow from the small beginnings of a pioneer village to embrace the improvements and advantages of the later years of his life. Mr. Roe was a conservative man, strong in feeling, but wise in judgment and careful in expression, conscientious and faithful to duty, most tender and devoted in family relations and always abreast with the world's progress in public and national interests. Of pious ancestry his sense of religious obligation was controlling and carried out in daily life, in family worship, in strict Sabbath keeping and faithful attendance upon Sabbath and midweek services. He thoroughly entered into every good work of the church at home and abroad,

by regularly giving to its aid, to the end of his life. He served the church as a trustee but declined its other positions of influence or official service. He died April 24, 1889. He married Ruth Sayre and they had three children, Abbie, widow of Henry F. Atherton, for many years paymaster of the Delaware & Hudson Canal Company, Henry F., of Honesdale, and Mary E. R., widow of W. W. Weston. His last wife was Ann Fuller, of Kent, Conn., and John Fuller Roe is their only son.

George Murray Keen was born at Middletown, N. Y., September 16, 1793. He was a schoolmate of Henry Dunning, father of Rev. C. S. Dunning. At the age of 16 he removed to Otisville where he was married to Matilda Seybolt. In 1819 they removed to Canaan township, Wayne county, Pa. He resided in Bethany for a time and united with the Presbyterian church there in 1833. He next lived at No. 2 for many years and in 1837 he and his wife were the one hundred and forty-fifth and one hundred and forty-sixth members to unite with Honesdale Presbyterian church. He sometimes brought his family to church from this place with an ox team and at other times he drew them down the gravity railroad track in a horse car. They kept boarders and also had a saw mill on McKindly Creek. They removed to Prompton where he died June 26, 1871, aged 82. Mrs. Keen died December 23, 1892, in her 96th year. Their children were Valentine Mott Keen, of Scranton, Pa., Jane, wife of Sheriff William F. Wood, Maria, wife of William Palmer, of Milwaukee, Elizabeth, wife of Truman Guild, of Walton, N. Y. Rev. George Guild, pastor of the Presbyterian church at Providence, is a son of theirs. George Spencer Keen the well known cartman was another son of George Keen, also Frederick I. Keen the liveryman. Frederick I. Keen has three girls and two boys. His wife, who was Maria E., daughter of Eben H. Clark, and her daughters, are active in church work.

Among the first members, numbers forty and forty-one on the church rolls, were Hiram Dibble and his good wife Naomi. They were born in Connecticut, he in 1795, and she in 1801,

and were married in 1818. They came to Damascus and resided on the old Parsons homestead near the academy for a time. Next we find them at Leonardsville lock house keeping boarders while the canal was building, and among them were young Russel F. Lord and Thomas H. R. Tracy. The opening of the canal caused a great fever throughout this region, and among those that were sick with the fever was T. H. R. Tracy while he was boarding with Mr. Dibble. They appear to have lived at Bethany for a time for they received their letters from that church, then he was gate keeper at Prompton. Here Ann M. Markey the youngest daughter was born in 1837. Mr. Dibble and his wife were the first gate keepers on the Honesdale and Narrowsburg turnpike road and their daughter continued to keep the gate until the road was made free, about 1884. Mr. Dibble was only about five feet high and he never weighed one hundred and twenty pounds. He was court crier for many years in Judge Barrett's time, and as he appeared about court in his stove pipe hat standing straight and commanding order he was an observed man and was well known throughout the county. Governor Trumbull, of Connecticut, presented them with silver spoons made from the silver mountings of a sword used in the Revolution. Dr. Rowland was a friend of Mr. Dibble and presented him with copies of his works. They were honest, faithful people and were trusted by the stockholders of the turnpike companies to handle the funds that came from tolls. Hiram Dibble died in 1861 and his wife, who was a woman of reading and reflection, died in 1866. One of their daughters, Chloe, joined the church January 30, 1839. She took a letter to the church at Prompton in 1842. She now resides in Carbondale aged 83. Her husband, Mr. Inch, recently died aged over 90. Mrs. Ann M. Markey, another daughter, resides at Tracyville, and is a member of the Methodist church. Hiram Dibble, Jr., was in the war of the Rebellion.

Nathaniel Beers was born on Morris Plains, N. J. He married Sarepta Tompkins and came to Honesdale in 1837.

His children were Deacon Elias T. Beers, Nancy E., wife of Daniel Tillou, and Caroline A., wife of U. V. Wheeler. He was a Christian man and a member of the church, known as father Beers in his time.

David Beers, a brother of the foregoing and known as General Beers from the fact that he was in the war of 1812, came here about the time that his brother did and resided on Beers' Hill, now known as High street. His children were Phebe Ann, wife of S. G. Cory, Elizabeth, wife of Jackson Bassett, and Simeon Cory Beers.

David Cory was a wagon maker. He had his shop on the corner of Main and Fourth streets. Of his large family Stephen G. Cory is the only one that remained in Honesdale. He and his wife, Catharine, are numbers sixty and sixty-one on the church roll. They united with the church in 1832.

Jabez Rockwell was born in Fairfield county, Conn., October 3, 1761. He was of the sixth generation from Rev. William Rockwell, a Baptist minister, who came to Massachusetts in 1630. His ancestors were all Baptists but when he came to Milford he united with the Presbyterian church there from whence he took his letter to the Honesdale Presbyterian church in 1838. He enlisted in the Seventh Connecticut Regiment in the Revolutionary army and fought at Germantown, Monmouth and Stony Point, under General Wayne. He wintered with Washington's army amid the privations of Valley Forge. He was twice married and had seven children by each marriage. His first wife was Sarah Rundell and his second wife was Elizabeth, daughter of Abram Mulford, the third sheriff of Wayne county. He was a faithful Christian, his faith being of the unlimited kind that recognized the hand of the Lord in everything along the way of life. As he stood in prayer with upturned face, long white hair and clasped hands his pastor said that he would have made a fine subject for the artist's canvas. He was a fifer and at his request the "Masonic Adieu" was played on the fife by P. G. Goodrich all the way from his home in Leonardsville to Honesdale when he was buried. He died

in 1847 aged 86. One of his daughters, Phebe Gainsfort, is a centenarian still living in 1905. John B. Rockwell, a son of Jabez Rockwell, and his wife, were members of the Presbyterian church at Milford, where Charles F. Rockwell was born in 1825. C. F. Rockwell was a merchant and postmaster at Equinunk in 1861-66, removing to Honesdale in 1866, since which time he has been a pewholder in the Presbyterian church. He was county treasurer one term and express agent until 1885. In 1855 he married Harriet S., daughter of Isaiah Scudder, an intelligent woman and member of the church. Their children, Harriet, a school teacher, and Harry, are also members of the church.

John I. Allen was born at Pittstown, Rensselaer county, N. Y., August 26, 1804. He read law in Schoharie county and came to Wayne county about 1839 when he was admitted to the bar. He took an active interest in politics and January 1, 1842, became editor and proprietor of the Wayne County Herald, the Democratic organ of the county. About this time he became one of the trustees of the church. In December, 1845, he sold the Herald to Hon. W. H. Dimmick, then State Senator, and went to Easton and was connected with the Easton Sentinel about two years. He was accidentally drowned by falling from the towpath bridge into the Lackawaxen, June 5, 1859.

Benjamin B. Smith was born in Franklin township, Susquehanna county, Pa., in 1815, and was educated at Harford Academy and Union College. He worked on the farm in his youth and taught district school and after he came to Honesdale he was principal of the academy from 1841 to 1851; then he had a book store, on Main street in the Foster block for a time, and finally in the block between Eighth and Ninth streets where Neilsen now has his store. Mr. Smith and his son Henry were largely self-educated and their conversation was instructive and uplifting. It has been remarked that one could not go into B. B. Smith's store and enter into conversation with him for any length of time without coming away with some good thought. Unlike many stores, where only that which is vulgar

holds sway, the thoughts advanced in Mr. Smith's store were pure and ennobling. Mr. Smith was a reformer, and he suffered in his business as such men always do, for advocating that which was in advance of his time. He was an anti-slavery and temperance advocate, being the leader of the Prohibition party for many years. He studied evolution and heredity, writing a number of articles which were published in one of the county newspapers, on the latter subject. His scientific studies did not cause him to abandon his faith in God nor his belief in the life beyond the grave. He thought that the church did not take as deep an interest in temperance work as it should and he did not always measure up to the standard in doing church work, but he was an honest outspoken man always ready to perform his part in promoting civic righteousness*. In 1841 he married Betsey H. Brush, daughter of Elder Brush, and of his children, Carrie A. is the widow of L. L. Deming, and lives at Wilkesbarre, and Henry A. died at Whitney's Point, N. Y., where he was engaged in teaching school. Mr. Smith died in 1885.

Charles S. Minor was born in Washington, Conn., January 11, 1817. He graduated from Yale in 1841 and came to Honesdale where he was admitted to the bar in 1841. In 1862 Governor Curtin commissioned him to make the first draft in Wayne county for troops for the Civil War, and in 1869 he became a trustee of Danville Insane Asylum, a position which he held until his death in May 1900. His first wife, Miss Harriet I. Bach, died in 1846. In 1848 he married Miss Nancy P. Brown who together with his daughters Harriet E., and Katharine B., occupy his late residence. Mr. Minor in scholarly attainments

*B. B. Smith belonged to the celebrated Smith family mentioned in Rev. A. R. Raymond's sketch. His independence was hereditary and he illustrated in his own life the truthfulness of the doctrine of heredity. Offspring receive traits from ancestors that are many times controlling on the life, but these influences are sometimes overcome by other influences. If we were absolutely governed by the dispositions and powers that we inherit from our ancestors and our environment, as some contend, then responsibility would be at an end.

and years of experience was regarded as the Nestor of the bar for many years. He was a courtly gentleman of the old school whose conversation was entertaining and whose reminiscences were worth remembering, and he was the last of that literary coterie of gentlemen who for many years had charge of all the literary entertainments that came to Honesdale. His kindness of heart was ever manifest in his home, his office or on the streets. He occasionally wrote poetry and his mind was spiritual as opposed to the low and sensual. He devoted more or less of his time for thirty years to the study of all religions, and his mind like that of many others was lost in the vastness of those infinite problems which no man by his unaided reason has ever been able to fathom or solve. In course of time Mr. Minor adopted the view that many things in the Bible were allegorical and not historical and holding these views, November 6, 1879, he sent the following communication to the session:

Gentlemen:—In the course of my investigations upon the origin of religions my opinions have undergone a great change, to the extent of believing that the accounts in the Bible, that have generally been regarded as historical by the churches are allegorical, not historical. Believing this, while I still regard love and reverence to God and charity to man as the great fundamental duties of life, I deem it best to withdraw my connection with the church and request you to take such action as may be necessary to dissolve the connection.

Very respectfully,

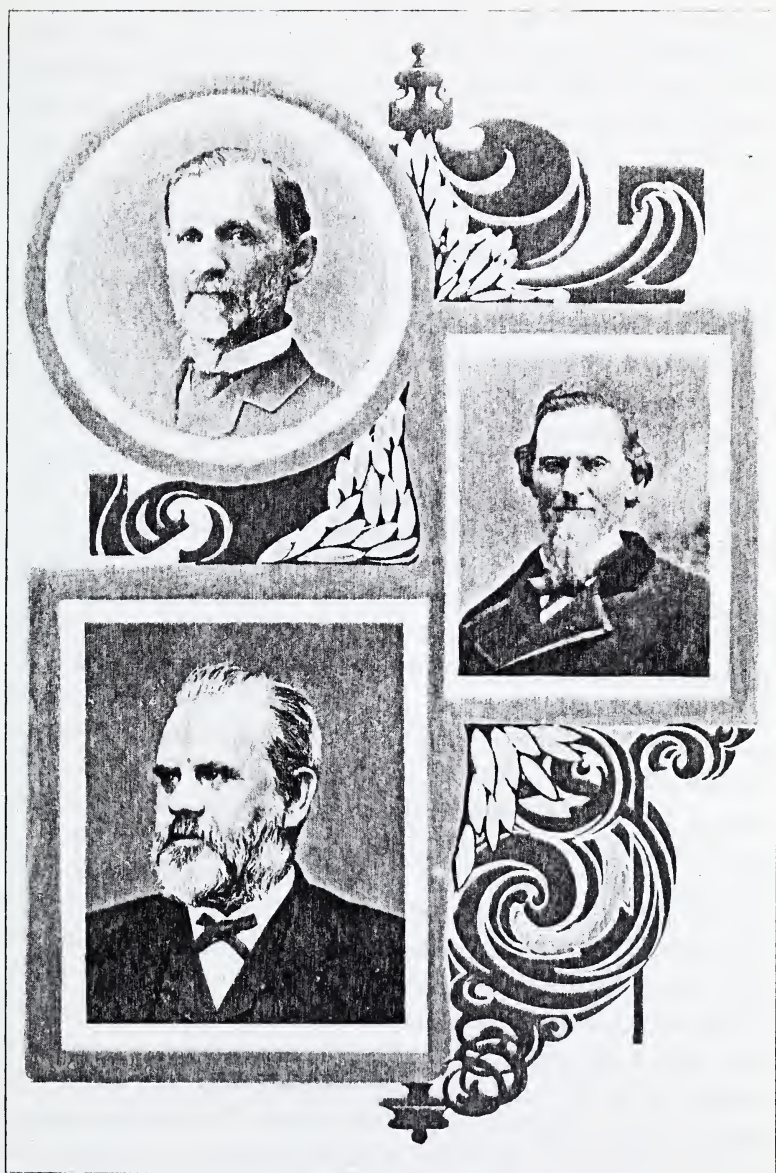
C. S. Minor.

The session in their preamble set forth that they knew of no charge whatever against the moral character and upright conduct of the said Charles S. Minor but after careful deliberation they were of the opinion that the views of said Charles S. Minor, as expressed by him, are at variance with the word of God and the belief of the Presbyterian church and are inconsistent with his membership in the church. It is usual in such cases to have a church trial but Mr. Minor's honest statement of his views rendered it unnecessary in his case and the action of the church in permitting his name to be cut off from communion with the church was publicly announced from the pulpit. This voluntary severing of his connection with the church was

conducted in a spirit of charity and kindness on the part of both Mr. Minor and the session, and the kindest of feelings prevailed between Mr. Minor and the session ever afterwards. Mr. Minor acknowledged his faith in God and love to man and the writer will not attempt to judge him. The God in whom he admitted that he believed, will judge righteously.

Coe F. Young was born at Mount Hope, Orange county, N. Y., May 15, 1824. He was educated in the public schools and private academies and when 13 years old he was a driver boy on the Delaware & Hudson Canal, next he clerked for Thomas W. Cornell & Co. at Eddyville, N. Y., and later he opened trade at Barryville, N. Y., in connection with Calvin P. Fuller. In 1852 the freight line of Thomas Cornell & Co. was organized, and Mr. Young removed to Honesdale, Pa., where he resided until his death in 1889. In 1864 Mr. Young entered the service of the Delaware & Hudson Canal Company as superintendent of the canal department and in 1869 he was made general superintendent, and after three years he became general manager. After the death of Thomas Dickson in July, 1884, he was elected vice president and general manager of the company. He was also president of the Albany & Susquehanna railroad and vice president of the Cherry Valley & Susquehanna railroad and president of the Honesdale National Bank for a time. During the time he was managing the Delaware & Hudson Canal Company its output of coal increased from 800,000 tons to 4,500,000. He managed the affairs of the company with integrity and was a liberal supporter of churches and schools. He had a pew in the Presbyterian church, of which his wife was a member, and he was for a number of years one of the board of trustees. He married in 1849 Mary A., daughter of Peter Cornell. Of his children, Cornelia Alice is the wife of George W. Barnes, Horace G. was for a time vice president of the Delaware & Hudson railroad, Edward, a lawyer, is dead and Mary A. married Joseph B. Dickson.

Francis B. Penniman was born at Utica, N. Y., November 13, 1812. In 1826, when 14 years of age, he entered a print-



GEO. G. WALLER
COE F. YOUNG

HON. CHAS. P. WALLER

ing office in his native town and began in the humblest way to learn the printer's trade. In 1834 he was in Cleveland, O., working on the Oberlin Evangelist, Ohio Observer, organ of the Presbyterian Synod of the Western Reserve, and the Agitator, one of the first anti-slavery papers published. He was in Binghamton, N. Y., thence removed to Honesdale in 1844 where he founded the Democrat, a Whig paper. This paper was published in the building now occupied by J. Adam Reitebauer as a furniture store. H. A. Woodhouse came with him and took the first paper from the press. Mr. Penniman edited the Democrat about twenty years and in 1865 he took editorial charge of the Pittsburg Gazette. In 1870 he returned home broken in health and undoubtedly disappointed in his political aspirations. He was a forceful writer and did much service for his party, which signally failed to honor him with office. He was Associate Judge by appointment for a short time and presidential elector in 1860 and helped to elect Abraham Lincoln to the presidency. He had a comprehensive and critical knowledge of the public men of his time and his accuracy in drawing pen pictures of them; his fearlessness in delineating individuals; or to give a summation of a man's life and an estimate of his character in a few chosen words that gave a good idea of the man, were strong characteristics of Mr. Penniman. Strongly Calvinistic in his theology, a genuine Dissenter, he had been priest in his own family, as he observed to a friend a short time before he died, for the last forty years. His independence isolated him both in his party and in his church relations and largely destroyed his influence and efficiency in the later years of his life. He had lived long enough to see the vanity of worldly hopes and expectations and expressed himself as willing to go whenever the Supreme Ruler saw fit to summon him away. In 1835 Mr. Penniman married Jane W. Broadwell, of Utica, N. Y., who is still living, aged 95. His children are Edward A., Francis B., now deceased, and Mary, wife of W. K. Dimmock.

Hon. Charles P. Waller was a trustee of the church for a

time and a Sunday school teacher for many years. During the controversy with Dr. Skinner he was one of the leaders in championing the cause of his pastor against the elders. He was born at Wilkesbarre, Pa., August 7, 1819, and was educated at Wilkesbarre and Williams College. He taught school at Bloomsburg, Pa., for three years, and in 1841 entered the office of Judge Collins as a law student and was admitted to the bar in 1843. He located in Honesdale in 1844 and soon took a leading position as a lawyer. In 1850 his brother George was taken into partnership with him. He was a good real estate lawyer and being an affable gentleman, as he traveled about in connection with other ventures he became well acquainted throughout the county. After Monroe and Carbon counties were placed in the Forty-third district, Judge Dreher chose to preside over his home district and in a three cornered contest between Waller, Crane and VanAuken Mr. Waller was elected Presiding Judge. He served from 1874 until his death, August 18, 1882. April 3, 1845, he married Harriet Ward Stone, daughter of Henry W. Stone. She died May 24, 1884. Their children were Lizzie and Mary S. Lizzie was the wife of W. H. Stanton. Mr. and Mrs. Stanton are both dead. Mary S. was the wife of Henry M. Crowell, who died in 1904. Mr. and Mrs. Stanton had two daughters: Harriet, wife of Ralph F. Martin, who is connected with the Honesdale Shoe Company, and Kate, who married J. E. Barbour, of Paterson, N. J.

George G. Waller was born at Wilkesbarre, May 3, 1821. He was graduated from Williams College in 1844 and read law with Judge Collins. He was admitted to the bar of Luzerne county in 1846, and commenced practice in Bloomsburg, Columbia county, where his brother Rev. David Waller resided. In 1849 he came to assist his brother Charles who had been practicing here since 1844 and in 1850 they formed a partnership which continued until Charles was elevated to the bench. George F. Bentley his brother-in-law was in partnership with him for a number of years and after his death A. T. Searle became his partner. Mr. Waller was one of the ablest and hardest

working lawyers at the bar at the time of his death in 1888. Without any of the grace of oratory he was still a very effective speaker before a jury. His very hesitancy of manner seemed to lend candor to his statements. He never seemed to present his cases in any regular order but just sprang right into the center of the subject and struck right and left until he had touched upon every important point in the case, "bringing out its most telling features while masking its weak points by an ingenious construction of ambiguous testimony that developed its strongest aspect," and riveted the attention of the jury upon the points most favorable to his client. These qualities made him a powerful advocate before a jury. He was probably the greatest trial lawyer that was ever at Honesdale bar. No member of the bar ever tried so many cases as he did. He was an active member of the church, Sunday school teacher, superintendent, and trustee. One characteristic of Mr. Waller was his humility, which manifested itself particularly in prayer meeting where he always supplicated the Supreme Judge of the Universe as one who realized the awful majesty of the Divine presence. In 1854 he married Lizzie J., daughter of Hon. B. S. Bentley. Their daughter Bessie married Alexander Neely, of Philadelphia.

James H. Sutton was born near Snake Creek in Susquehanna county, Pa., April 28, 1817. He was early thrown on his own resources and in 1834 he walked and caught rides from Montrose to Honesdale, following the old Milford and Owego turnpike. He came to Honesdale for the purpose of learning the printer's trade of his brother-in-law Isaac Fuller who at that time was publisher and E. Kingsbury editor of the Wayne County Herald, which was printed in the building now occupied by Henry Roe as an office. The paper was printed in long primer and owing to the sparsely settled new country had only a limited circulation. He went back to Montrose and worked at the tin trade; returning to Honesdale in 1837 he was employed by Baldwin, Bliss & Co. who had a store in the building now occupied by Mr. Schuerholz, which firm was succeeded

by Baldwin & Aldridge. M. B. Bennett, of Vermont, came here in 1842 and the firm of Bennett & Sutton, hardware merchants, occupied the corner where Buel Dodge now has a drug store. In 1851 Mr. Sutton sold his interest in the firm and bought out Charles Salmon who was successor of Mr. Sutton's old employer. His stove and tinware business extended from Barryville to Hancock along the Delaware Valley and westward to Carbondale, and they sold goods at wholesale in Slocum Hollow, now Scranton. For many years he was superintendent of the Honesdale Gas Company. He married in 1846 Abigail C. daughter of Sheldon Norton and their children were Hattie S., Clara T., now deceased, and Ella F., wife of E. C. Mumford, Charles W., of Duluth, Minn., and Annie, wife of Daniel A. Noble, of San Antonio, Tex. Mr. Sutton was a member of the Presbyterian church for many years. He died April 30, 1902, at an advanced age. Clara T. Sutton died a short time after her father's death. She was educated in Honesdale High school and by continuous home study she became a good scholar. Her whole active life was that of a teacher in Honesdale High school with the exception of one year in Hawley school. She found her mission in work in the school and church only a few hundred feet from where she was born and reared, and where she died, and yet her influence was not circumscribed; it extended wherever her pupils roamed, and that influence was wholesome and uplifting. Prof. March said that she aimed at nothing less than character building in her teaching, and that had she taught in a school whose graduates give fame to its teachers, she would have taken rank among the great teachers. She did personal work among her pupils and by studying their capabilities succeeded in directing them to higher and better development. A teacher has exceptional opportunities to mould the lives and characters of her pupils and Miss Sutton improved her opportunities with unusual ability and power. She had taught so long and so successfully that "she seemed to belong to the town," as one lady said at the time of her death, when her pupils and friends of all nation-

alities and religions assembled in the church to hear tributes to her worth on the part of the School Board, the school and the church. The estimate of her worth by the Sunday school is given elsewhere. "If you want a mission, you can find it anywhere." This modest woman, without ostentation or display exerted a quiet and extended influence, because she did her work honestly, sincerely, truthfully and thoroughly.

Horace A. Woodhouse was a Baptist, but he never affiliated with that church in Honesdale. He was a pewholder in the Presbyterian church and regular attendant upon its preaching services. He was born at Montrose, Susquehanna county, in 1824, where he learned the printer's trade. He came to Honesdale in connection with F. B. Penniman and was foreman on the paper which he established. He was a man of advanced ideas on the slavery and temperance questions. He married Millicent, daughter of Isaac P. Foster, and was in full accord with his father-in-law as an anti-slavery and temperance advocate. He gave his first vote for John P. Hale the Abolitionist candidate for president and afterwards voted with the Republican party until the organization of the Prohibition party of which party he was presidential elector and candidate for Associate Judge. He and B. B. Smith stood almost alone in their advocacy of Prohibition in Honesdale for many years. He met with much to discourage him from those that might have accorded him honesty and sincerity of purpose if nothing more, but he, like all reformers, soon learned to disregard the jeers of thoughtless men, and but few men had a happier way of turning the tables on their opponents than had Mr. Woodhouse. He was of such a genial, jovial disposition that even the liquor dealers could not say that he was personally offensive, although they detested his opinions. With all his radical views he could not be classed among the sour pessimists of this world. He was a ready writer, a good speaker and singer and altogether was one of the most genial and companionable men in town. He died in 1890. His wife joined the church in 1839. There are none living in Honesdale that now are members

whose time of joining the church was prior to this.

Lewis S. Collins is a pewholder in the church. He was born at Bethany, May 18, 1828. In 1853 he was elected county surveyor. He farmed, had a store and postoffice at Cherry Ridge, and clerked at Robertson & Gale's tannery for a time and was Deputy Sheriff under J. B. Eldred in 1856. He clerked for Robertson again for six years, then retired to the homestead farm where he lived for twenty-seven years, during which time he was school director, assessor, auditor and justice of the peace. He was elected county surveyor in 1877 and has held the office continuously ever since. Mr. Collins is descended from Rev. Timothy Collins the first pastor of the Congregational church at Litchfield, Conn., in 1723. His grandfather Dr. Lewis Collins was the first doctor that located in Wayne county, and his father Lucius was twice Sheriff of the county, and he and his wife were members of the Presbyterian church at Bethany. His grandmother belonged to the celebrated Huntington family. She was a good Presbyterian and died at the homestead in Cherry Ridge in 1858 in her 96th year. Mr. Collins is a resident of Honesdale now and he is the best authority we have on old land lines since John Torrey's death. Miss Bennett his adopted sister is an efficient worker in the church.

Ulysses Valentine Wheeler was born February 5, 1819, and he died in January, 1869. He was a grandson of Benjamin Wheeler, of Mount Pleasant. He married Caroline A. Beers daughter of Nathaniel Beers, April 27, 1843. He learned the blacksmith trade of his uncle Ambrose Wheeler and had his residence on the corner of Court and Eleventh streets. He was an ingenious man and attracted the attention of the Delaware & Hudson Canal managers who gave him charge of the horses and men on their road from Honesdale to Waymart. He had thirteen horses of his own and was foreman over three hundred men. His life was an active one and after his decease the work that he had charge of was divided up among four foremen. He took the Stourbridge

Lion* apart and as it was largely composed of wrought iron, he forged it into bolts and other irons that were used on the track from Honesdale to Waymart. In his effort to save something for the company he destroyed parts of a valuable relic. Notwithstanding his many temporal duties he found time to do a vast amount of personal work for the Master whom he served. He was a trusted helper of Dr. Dunning, who would say to him: "Have you spoken to Mr. A? I think he is under conviction." He was regular in his attendance at prayer meetings, and it was said that there were few persons among his associates that he had not spoken to on the subject of religion. He died when only 50 years of age but he left a name for personal work that is still remembered in the church. Of his five children one is living, Mrs. Jennie Goodwin, the well known singer, for many years of Green Ridge, but now of New York. Mrs. Wheeler still lives, cheerful and faithful at 80 years of age.

Thaddeus S. Fitch was born at Sherburne, N. Y., in 1825. He came to the Narrows in 1849 and entered the employ of the

*Note. Since writing the above there appeared in the Independent an article copied from the New York Sun in which it is stated that one Charles Law, of Pittston, knows where all of the parts of the Stourbridge Lion are. Mrs. Wheeler, February 11, 1905, made statements substantially as follows: I was married to U. V. Wheeler in 1843 and he began to take the Stourbridge Lion apart before he married me. It stood above where the Fowlers' mill now is and he had a blacksmith shop where the company's barn now is. He forged parts of the Stourbridge Lion on his anvil at different times and the bolts and braces he made were used on the high works. He forged up what I would call the handles, (probably the side bars.) He told me that the Stourbridge Lion would be more valuable as a relic than the value of the iron he was forging, in a few years, for it was beginning to be talked about then, but he had to obey orders. Several men helped him as strikers and Leon Smith one of these strikers told me after my husband's death that he remembered that a spark from the anvil burned Mr. Wheeler's wrist, causing him to lose a pint of blood while he was holding a piece of the Stourbridge Lion on the anvil for the strikers. Mrs. Wheeler's mind is clear and her account is so circumstantial that it seems certain that she is correct in her statements and that portions of the valuable relic are lost forever. John Torrey made exhaustive researches which are in the hands of the government at Washington and they are making an earnest effort to supply all of the parts of the first engine that was run on a track in America.

Delaware & Hudson Canal Company. The next year he came to Honesdale and after a time became foreman on the dock where he worked until he died in October, 1892. He married Mary Ward and his children were Lucy wife of R. H. Brown, Howard, Emma wife of W. G. Blakney and Benjamin. Mr. Fitch was a church member and a trustee for a time. Richard H. Brown, son of John R. Brown, is a contractor and builder. As such he built the chapel and did the repairing on the church in 1904 and 1905.

Lieutenant Robert N. Torrey, son of John Torrey, was born August 1, 1838. He graduated from Yale Scientific school and May 13, 1861, enlisted with Company C, Sixth Pennsylvania Reserves, of which company he was first lieutenant, and he became quartermaster of the regiment. He resigned on account of ill health but enlisted again in 1862 in Company G, One Hundred and Forty-first Pennsylvania Regiment under Colonel Madill. In 1863 he became brigade quartermaster. He was injured by a tree falling on his tent and again by his horse falling on him. October 24, 1864, he was mustered out. He was married February 23, 1864, to Elizabeth D. Thompson eldest daughter of A. P. Thompson, of Port Jervis. Shortly after the war he entered into partnership with Coe Durland in establishing the Durland & Torrey Shoe Company, which became Durland, Torrey & Co., after Andrew Thompson came into the concern. He was on the Borough Council a number of years and was a trustee of the church for several years. He died April 30, 1887, leaving two daughters, Clara R. and Edith F. Mrs. Torrey and her daughters are active workers in the church and Sabbath school. Miss Clara R. Torrey in particular, is active in mission work and Sunday school work, besides being a member of the choir and Christian Endeavor Society.

Isaac N. Foster, son of I. P. Foster, was born June 22, 1824, at Montrose. He accompanied his parents to Honesdale in 1827 where he lived until he died September 5, 1897. He and his brother William went into business with their father in the store on the corner of Main and Ninth streets and in the

tannery at Blandin. He and George Foster, son of William, continued the mercantile business until 1894, when a fire occurring that destroyed a portion of their stock of goods, they closed out and converted the second story into offices. The postoffice property with offices in the second story is also a part of the Foster property. He married Caroline Conger, of Montgomery, N. Y., and their children are Susan, widow of R. W. Ham, and Grace, wife of George Post. Mr. Foster and his wife were members of the church and he was for a number of years president of the board of trustees.

William W. Weston was a trustee of the church for a time and he was a pewholder and member for many years. He was born at Ellenville, N. Y., November 7, 1828. After receiving a common school education he worked for his father in the manufacture and sale of stone-ware. In 1849 he erected the pottery which his brother Horace continued to operate after 1854, when he engaged in mercantile business with C. W. and Smith Requa, running a line of canal boats from Albany, N. Y., in connection with their Honesdale and Ellenville stores. In 1857, after the building of the Erie railroad, the Requas took the Ellenville store and Weston continued in the Honesdale store until he died. Besides his store business he was engaged in a tannery at Little Equinunk, Honesdale Glass Company, and creameries. He helped organize the Wayne County Savings Bank in 1871 and was its president until 1896. October 1, 1857, he married Anna E., daughter of I. P. Foster. His second wife was Mary E., the accomplished daughter of John F. Roe. Of his children, Bessie B. is the wife of L. D. Spragle, Harriet R. is the wife of H. S. Battin. The boys are William F., Charles W. and George C. Weston Attorney at Law in Philadelphia.

Hon. Cornelius C. Jadwin has been a pewholder and contributor to the church since he came to Honesdale in 1862. He was born in Carbondale, March 27, 1835, and was educated in the public schools, becoming a school teacher. He has been engaged in the druggist business since he came to Honesdale

and was one term, 1880-2, in Congress. He was also a member of the School Board a number of years. He married Lottie E., daughter of Ezekiel Wood, of Seelyville, April 7, 1864. Captain Edgar Jadwin, his son, graduated with honor at West Point, and the only living daughter, Grace, is a teacher in the Honesdale High school. Mrs. Jadwin and the children are members of the church.

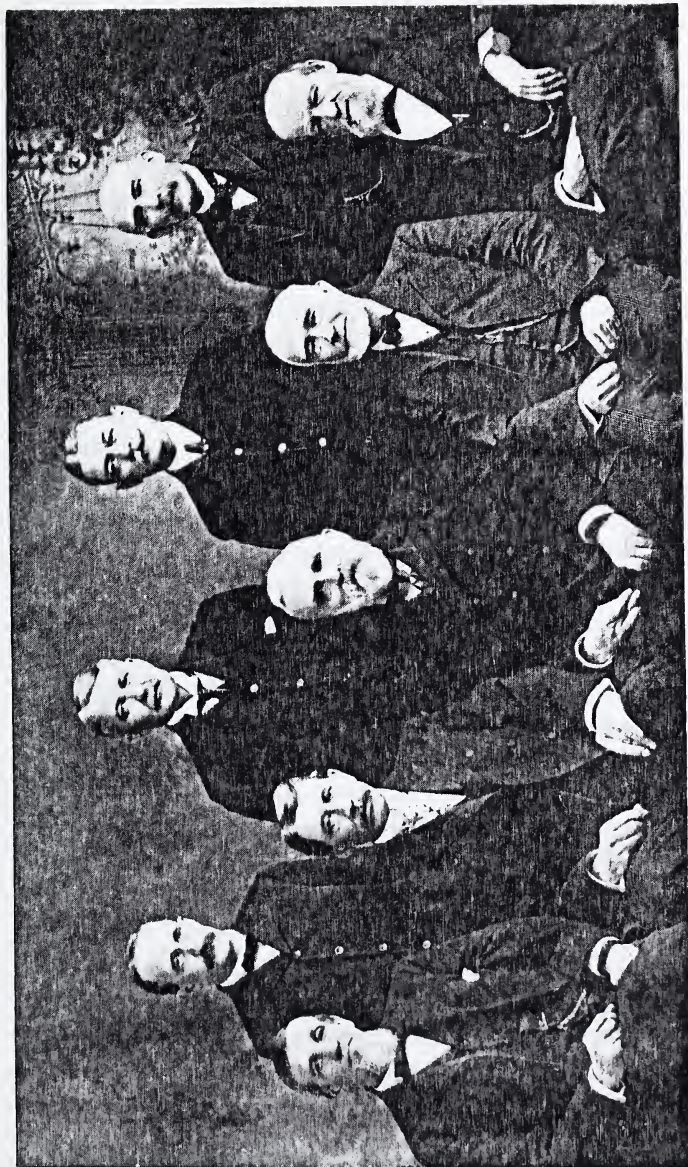
Lyman O. Rose, the last Superintendent of the Delaware & Hudson Canal, was a pewholder in the church and his wife and daughter Vinnie are members of the church. Mr. Rose was born in Orange county, September 27, 1835, and he was in the employ of the company from boyhood. His son Kirk is in the employ of the company in the mining department.

Colonel Coe Durland was born in Orange county, October 31, 1832, and he died in Honesdale in 1901. He was in the Civil War as Captain of Company M, Seventeenth Pennsylvania Cavalry, and he became Lieutenant Colonel and Colonel by brevet, commanding the regiment at last. He participated in fifty-two battles commanding in thirty-three. In 1868, in connection with Lieutenant R. N. Torrey, he established the Durland, Torrey & Co. shoe business. He was a pewholder in the church and his wife and several of his children are members.

Henry Wilson, editor of the Citizen and member of the bar, has been a pewholder in the church for years. His wife and his children were members.

O. T. Chambers, druggist, O. M. Spettigue and Graham Watts, hardware merchants, are members and supporters of the church. The list of pewholders and church members will show the names of the supporters of the Honesdale Presbyterian church. Many of them are worthy of extended mention but the limitations of this work are such that it can not be done.

Edwin Fuller Torrey, son of John Torrey, was born in Honesdale, June 4, 1832, and he is the oldest man that was born in the borough, now living. He left home when about 12 years old and attended school at Flushing Institute. He was one year in Amherst Academy and two years in Amherst Col-



H. S. SALMON
W. H. STONE

A. T. SEARLE
HON. G. S. PURDY

E. F. TORREY

J. D. WESTON

S. W. POWELL

E. C. MUMFORD
E. A. PENNINGMAN

BOARD OF TRUSTEES, 1904

lege. He then went into his father's land office where he remained three or four years, then he purchased Charles Weston's interest in the flouring mill at Honesdale, about 1854, and was in partnership with James R. Dickson, and when Mr. Dickson retired he purchased his interest. This was the principal flour mill in the county and did as high as \$140,000 business a year. July 6, 1865, Mr. Torrey was elected a director in the Honesdale National Bank and he has been connected with the bank ever since. On the morning of September 14, 1876, Stephen D. Ward, the cashier of the bank, died suddenly and Mr. Torrey, as one of the youngest of the directors, was called from his business in the mill to take temporary charge of the affairs of the bank. October 1 of that year he was appointed acting cashier and November 26, following, he was appointed cashier pro tempore, and on July 6, 1877, he was appointed cashier, a position which he still holds. During all these years he has handled millions of dollars, including \$1,250,000 of dividends paid to stockholders, and not one dollar has passed through his hands that has been unaccounted for. Years ago banks made their loans to home business men. The National Bank capital was increased on account of the large tanning, lumbering and other interests that needed loans. This has largely changed and banks are loaning money in the cities on corporate mortgages and other security. The first loan of that kind ever taken by the Honesdale National Bank was negotiated by Mr. Torrey. Such loans are customary now but it marked an epoch in Honesdale banking when it was first done. Mr. Torrey was first elected a trustee of the church in 1863 and he has acted in that capacity a good part of the time since then, being president of the board a portion of the time, having served a longer time as trustee than any other person. His conduct as trustee has been characterized by the same conservative management as has given stability to all of his business life. He has been trustworthy and thoroughly reliable in every position which he has filled. By his first wife, Jeanette Stone he has two sons living, John, of New York, and Edwin, of Clinton, N. Y. His

second wife was a daughter of Rev. Adam Miller, of Harford.

Seth Ward Powell was born January 5, 1838, at Cambridge, England. He came with his parents to America, who located in Honesdale about 1840. Seth commenced to clerk in the store of William H. Cushman when he was 17 years of age and remained there with Cushman and his successor, Chapman, a number of years. He attended school after that and then clerked for William Reed five years, after which he was partner for five years. He next bought out H. C. Hand and went into the mercantile business where Henry Freund is. After seven years there he bought out the Charles and Egbert Reed store, known as the old Arcade, about 1874, and continued in business there until the store was burned out about 1889, since which time he has not been engaged in any business. In 1863 he married Helen Bryant and has three children, Frederick Powell, M. D., William, a dentist, and Mary, wife of Martin Heft. He has been on the board of trustees for twenty-six years and secretary for about twenty years of that time. He had oversight of the work for the Building Committee when the chapel was erected, also when the manse was built. Mr. Powell has made his own fortune and he is a faithful, upright man in his dealings.

Hon. George S. Purdy, president of the board of trustees, was born in Paupack, January 24, 1839. He is descended from Rev. William Purdy who settled in Paupack in 1792. He was educated in the common schools and taught school for a time. Then he was commissioners' clerk, after which he read law with Hon. S. E. Dimmick. In 1893 he was elected Presiding Judge of the Twenty-second Judicial District without opposition, and reelected again in the same manner in 1903. In 1873 he married Agnes Addoms, step-daughter of Hon. Otis Avery and sister of Mortimer C. Addoms, of New York bar. They are regular attendants upon the services of the church and helpful in its undertakings. Judge Purdy enjoys the respect of the bar and community for his integrity and candor as a judge. His decisions are seldom reversed. As a trustee he exercises the

same candor as in his other relations, and his opinions are sought and his judgment is valued in maintaining the church.

Edward A. Penniman, son of Francis B. Penniman, was born in Cleveland, O., April 4, 1836. He removed with his parents to Binghamton, thence to Honesdale in May, 1845. His father had preceded the family, having established the Honesdale Democrat, now Citizen, September 17, 1844. Edward was educated at the Honesdale Academy, and commenced to learn typesetting in his father's office when a boy. After leaving school, when he was about 18, he entered into the work of the printer, which has been his life work. On the second of September, 1857, he went into partnership with his father and the fourteenth volume of the Democrat was issued by F. B. Penniman & Son. At the close of the fourteenth volume E. A. Penniman purchased his father's interest in the concern and became sole editor and proprietor and so continued with no change in name or size of the paper until January 18, 1864, when he changed the name to the Republic and enlarged it somewhat. In 1868 the size was increased and it became the Wayne Citizen, and in 1873 the Honesdale Citizen, with Henry Wilson and E. A. Penniman as editors. Mr. Penniman has especial charge of the local news department, which he has conducted very successfully for many years. May 10, 1860, he married Annie E., daughter of Alanson Blood. He has been a member of the Presbyterian church for many years and he and his wife sang in the choir for about twenty-five years. A few years ago he was elected one of the trustees of the church. Mr. Penniman is a pleasant conversationalist and a very companionable man to meet on the streets, in his office or his home.

John Decker Weston was born in Ellenville, N. Y., in 1856. He came to Honesdale in 1873 to work for W. W. Weston. After clerking for him five years he entered the employ of Durland & Torrey Shoe Company as traveling salesman. In 1888, when R. N. Torrey died, he purchased his interest in the shoe company. In 1898 the Durland-Thompson Shoe Company was incorporated and Mr. Weston became treasurer of the corpora-

tion, and in 1904 he was elected vice president and treasurer. Mr. Weston understands the boot and shoe business and has secured a competence through good business management. He is now one of the trustees of the church. He married Carrie, daughter of Coe Durland, and she has a good reputation for acts of charity.

Henry Scott Salmon, son of C. M. Salmon, was born at Susquehanna, Pa., August 24, 1854. During his boyhood his parents removed to Paterson, N. J., then to Port Jervis, thence to Honesdale August 24, 1869, when Scott was 15. He was educated in the public schools and clerked in Salmon & Delezzenne's store one year, when he entered the Wayne County Savings Bank as clerk, in January, 1873. He soon became teller and in 1898 he was made cashier. He was school director fifteen years and secretary of the board fourteen years of the time. He has been trustee and treasurer of the church since 1892 and a Sunday school teacher since 1877. He is at present assistant superintendent of the Sunday school. He has discharged his duties in all these positions with marked fidelity. He married Margaret, daughter of R. A. Smith, in 1876; they have two children, R. Milton, a graduate of Lafayette College, and Mary Grace Salmon.

William H. Stone was born in Mount Pleasant township, October 6, 1839. His father was Henry W. Stone, a merchant at Mount Pleasant, and had a tannery and store at Beech Pond. William was in the tannery at Beech Pond for a number of years, then he was in the hardware business with Knapp & Spettigue. After selling out he took the insurance business of George F. Bentley, about 1878. He has been Notary Public since 1890. He was librarian and treasurer of the Sunday school about twenty years. He is one of the board of trustees of the church. His sisters, Harriet, wife of Hon. C. P. Waller, Jeanette, first wife of E. F. Torrey, and Charlotte, wife of Horace C. Hand, have all been active workers in the church. Mr. Stone's wife was Miss Cornelia S. Short. Her mother, aged 96, resides with her. Mr. Stone is true in his friendships

and faithful in the performance of his duties.

Elwin C. Mumford, son of Hon. James Mumford, was born at Starameca, Pa., August 8, 1851. Of his seven brothers, two were captains in the Civil War, and both were killed, Oliver at the battle of Petersburg, Va., and James in the battle at Chancellorsville. Elwin C. was educated in the public schools and the Millersville Normal school. He commenced reading law with Hon. M. J. Larrabee, of Sasquehanna, Pa., afterwards with Waller & Bentley, being admitted to the bar, September 6, 1876. In 1878 he was elected District Attorney of Wayne county, and for six years he was attorney for the board of county commissioners. He is also a member of the Town Council and director in the Wayne County Savings Bank. He is a shrewd collector and has an interest in several business ventures. He is a trustee of the church and has favored the improvements that have been recently made. He married Ella F. Sutton and has an interesting family of children.

Alonzo T. Searle, son of Rev. R. T. Searle, a Congregationalist minister, was born at New Marlboro, Berkshire, Mass., September 13, 1856. He graduated from Amherst College in 1877. He taught for a time in Rutland, Vt., and in Cheltenham Academy near Philadelphia. He came to Honesdale from the law office of B. S. Bentley, of Williamsport, Pa., to the office of George G. Waller in 1881, after the death of George F. Bentley. He completed his law studies with Mr. Waller and was admitted to the bar in 1882 and the same day formed a partnership with his preceptor. Since Mr. Waller's death in 1888 he has practiced alone. In addition to his law practice he is embarked in a number of other matters of business. He is a director in the Wayne County Savings Bank, a trustee of the Presbyterian church and a member of the School Board. In 1882 he married Margaret B. Irwin and they have one son, Charles, now at Amherst College. His mother, Mrs. Emily A. Putnam Searle, is a talented lady and helper in the mission work of the church.

William T. Moore was born at Stratford, a suburb of Lon-

don, October 16, 1847. He came to Canada with a club of three hundred laborers and after six months' stay there came to Honesdale where he secured employment with John Brown, with whom he worked five years, then he worked with Alanson Blood for a time, and having learned the cabinet maker's trade, he commenced business for himself in 1883. He is an honest, temperate, successful furniture dealer and undertaker. He married Susan Marsh, daughter of Alexander and Caroline Marsh, and they are both active members of the church and useful members of society.

William H. Lee was born January 1, 1849, in Clinton township, Wayne county, Pa. He obtained his education in the common schools and Delaware Literary Institute, at Franklin, N. Y. He taught school for a number of years, then read law with S. E. Dimmick and Waller & Bentley and was admitted to the bar in 1874. From 1875 to 1878 he was deputy treasurer under Paul Swingle. He was chairman of the Republican county committee for six years, winning some notable victories for his party. In his professional life he has successfully managed several large estates. He married Louise E. Wentz in 1878 and has two daughters the eldest, Louise, being a graduate of Vassar. Early in life he was admitted a member of the Baptist church. At Honesdale he is a regular attendant upon the Presbyterian services, his wife and daughters being members of the church. His sister, Miss Jennie S. Lee, is also an efficient church worker.

Chaney A. Cortright, son of Volney and Philena Hamlin Cortright, was born in South Canaan, Wayne county, Pa., in 1838. His father's ancestors were from Flanders and were among the pioneer settlers of New York. He married Lizzie Battan and engaged in the mercantile business in South Canaan for a few years, when he hired as clerk for John F. Roe and removed to Honesdale in 1865, where he has since resided. After working for Mr. Roe for eight years he opened a store of his own on Main street, and he has been engaged in grocery business, fruit business, livery and street sprinkling in recent



JOHN BOYD

JOHN CONGDON

G. W. PENWARDEN

WM. T. MOORE

WM. H. LEE

years. Mr. Cortright and his wife have been members of the church for many years. They are very accommodating people and are helpful in the church and community in many ways. Mrs. Cortright has been president of the Pastor's Aid Society for a number of years and in that connection has done much work for the church. They have one son, Eugene H., who was sheriff of the county one term. He married Florence Yale and they have one daughter.

Stockholm B. Wood, son of Jesse E. Wood, was born at Fishkill on the Hudson, February 18, 1830, and removed with his parents to Wayne county in its early history. Jesse Wood had a family of twelve children, ten boys and two girls. Among the boys was Rev. John A. Wood, a Methodist minister, who died in California, July 7, 1905. In 1880 he wrote, that with the exception of his sister Lucy and his mother, there had been no deaths in that large family with all their descendants for fifty-eight years. S. B. Wood married Marietta Hull, of Hawley, November 2, 1854, and removed to Scranton for a short time, then he came to Honesdale where he has since resided, following the occupation of a cartman. His living children are William, of St. Louis, Mo., Nellie, wife of Charles Knapp, of Detroit, Mich., and Jessie, wife of Henry Z. Russel, of Honesdale. Mr. Wood and his wife have been faithful members of the church for many years.

Walter W. Wood was born in New York City, February 2, 1848. Educated in the public schools. Enlisted as a private in Civil War at 16 years of age. He was married in 1867 to Elizabeth J. Kirkpatrick, and they have six children. Joined the Methodist Protestants in 1868 and superintended the Sunday school; was steward and trustee of Attorney Street church in New York. After this church sold their property and purchased property in Brooklyn, Mr. Wood canvassed the field and organized a Sunday school with 360 scholars. He came to Honesdale in 1886 and connected himself with the Presbyterian church. He, for a number of years, successfully managed the National Elevator and Machine Company which gives

employment to about one hundred men. He has been assistant superintendent and librarian of the Sunday school.

Augustus Porter Thompson, son of Andrew and Frances Torrey Thompson, was born at Honesdale, Pa., December 29, 1873. He was educated at Phillips Academy, Andover, Mass., and Yale University, from which he was graduated in 1892, after which he became a member of Durland & Thompson Shoe Company. He joined the church in 1888 and was elected trustee in place of E. F. Torrey, resigned, at the annual meeting of the congregation in 1905. June 6, 1901, he was married to Miss Georgia E. Rowley, of Williamsport.

MEMBERSHIP ROLL.

The following are the constituent members of the First Presbyterian church of Honesdale, which was organized February 11, 1829:

Isaac P. Foster.
Mary Foster, his wife.
Horace Baldwin.
Olive P. Baldwin, his wife.
Stephen Torrey.

Rebecca Schoonover, wife of Levi Schoonover.
Lucy Forbes, wife of Chas. Forbes.
Charles P. Clark.
Joseph L. Kellogg.

These members all joined by letter. The subsequent members have been:

Cybil Luddington, March 6, 1829.
Miss Elmira Jagger, May 28, 1829.
Miss Elizabeth Foster, May 28, 1829.
Maurice Wurts, June 1, 1829.
John Littlejohn, June 1, 1829.
John B. Mills, June 1, 1829.
Stephen Brush, July 15, 1829.
Dianthe Brush, his wife, July 15, 1829.
Emeline Losey, wife of Dr. Losey, July 15, 1829.
Albert Foster, July 15, 1829.
Richard L. Seely, October 11, 1829.
Isaac Rozel, October 11, 1829.
Miles L. Benedict, l., (letter,) November 25, 1829.
Sarah Barnum, l., November 25, 1829.
Solomon Z. Lord, l., June 25, 1830.
Adeline Lord, his wife, l., June 25, 1830.
Russel F. Lord, l., June 25, 1830.
Rebecca Campbell, wife of Rev. J. Campbell, l., June 25, 1830.
Jeremiah Howell, June 25, 1830.

Mary Ann Walden, June 25, 1830.
Deidama Howell, June 26, 1830.
Margaret Waldron, l., June 26, 1830.
Simeon S. Chamberlain, l., September 6, 1830.
Silas Stevens, l., September 22, 1830.
Salome Stevens, his wife, l., September 22, 1830.
Catharine Waldron, October 3, 1830.
Ann Hill, October 3, 1830.
Abram G. Waldron, l., October 3, 1830.
Ebenezer T. Losey, March 8, 1831.
Mary Hart, March 8, 1831.
Hiram Dibble, l., March 8, 1831.
Naomi Dibble, his wife, l., March 8, 1831.
Eunice Eastman, wife of Dr. Eastman, l., March 8, 1831.
Mary Ann Garratt, l., March 28, 1831. Married R. F. Lord.
John Torrey, l., March 28, 1831.
Rebecca Torrey, his wife, l., March 28, 1831.
Charles Torrey, April 3, 1831.

Adeline Blandin, wife of D. Blandin,
April 3, 1831.

Louisa S. Webber, April 3, 1831.

Laura Brink, wife of Jonath'n Brink,
1, June 29, 1831.

Elisha J. Hand, September 1, 1831.

Ann Hand, his wife, September 1,
1831.

Hulda Humphrey, wife of Chester

Humphrey, 1, December 2, 1831.

Susan Salmon, 1, December 2, 1831.

1832.

Mary Jane Keen, married William
F. Wood.

Hannah Babcock.

Lurana Salmon, daughter of Benoni
B. Salmon.

Emeline Kirtland, wife of Daniel P.
Kirtland, 1.

Maria Seely, wife of R. L. Seely, 1.
Daniel Blandin, 1.

David Cory.

Catharine Cory, his wife.

Miss Minerva Huntington.

Sophia Forbes, married Christopher
Ward, went to Episcopal church.

William Horn.

Daniel P. Kirtland.

James Torrey.

Miss Delia W. Freeman, (colored.)

Miss Mary Ann St. John.

Elizabeth Kimble wife of Abraham

Kimble.

Catharine Forbes, married Henry
Hayes.

Mary Foster, married S. D. Ward.
Ansel H. Barnum.

Abram Kimble.

William R. McLaury, 1.

Mary McLaury, his wife, 1.

Stephen North, Jr., 1.

Miss Abigail Spaulding, 1.

William H. Foster, 1.

Mary Watkins, 1.

Patience North, 1.

Miss Ann Eliza Watkins, married
T. N. Vail, 1.

Catharine Hand, wife of Ezra Hand.

Miss Susan Westlake, married and
went to M. E. church.

John Bolles, 1.

Minerva Bolles, his wife, 1.

1833.

Maria Lockwood.

Eliza Spettigue.

Stephen G. Cory.

Simeon Cory, dismissed to M. E.
church.

James McKeon.

Martha Beers, wife of David Beers, 1.

Nancy Fuller, wife of Daniel P. Ful-
ler, 1.

Henry V. Dezen.

David Robertson, 1.

Margaret Robertson, his wife, 1.

Alfred Bliss.

Miss Mary Ann Bliss.

David Torrey, entered ministry.

Eveline I. Watkins.

Lucy M. Losey, wife of Dr. Losey.
David Beers.

Susan Vail, daughter of Timothy N.
Vail.

Sarah Henshaw.

1834.

Daniel P. Fuller.

John Kimble.

Catharine Kimble.

Asenath Snyder, wife of Dr. Sny-
der, 1.

Mary C. Torrey, wife of Stephen
Torrey, 1.

Levi D. Stewart.

Daniel Bolcom.

Mrs. Daniel Bolcom.

Andrew Crawford, 1.

Mary Crawford, his wife, 1.

Catharine F. Crawford, daughter, 1.
William Corse.

Spencer Blandin, 1.

Nancy Blandin, his wife, 1.

Miss Margaret Crichton, married
Joseph Doney, 1.

Louis Morten, 1.

1835.

Mary Westlake, married Mr. Pal-
mer and joined M. E. church.

Ann Eliza Day, wife of Carpenter
Day, 1.

Asa Jenkins, 1.

Ann Jenkins, his wife, 1.

Miss Margaret Caldwell, married
John Harvey, Methodist.

1836.

John H. Schenck, 1.

1837.

Elizabeth Tarbox, daughter of David Tarbox.
 Nathaniel B. Eldred, 2d.
 James Harvey Cory.
 Stephen N. St. John.
 Stephen Halsey.
 Josiah H. Foster.
 Miss Rebecca Covert.
 Hannah A. Salmon, married C. R. Wrighter.
 James B. Eldred.
 Ulysses V. Wheeler.
 Herman L. Mayhew.
 Phebe Ann Beers, married Stephen G. Cory.
 Joanna White.

Isaac Beardslee, 1.
 Catharine Beardslee, his wife, 1.
 Lucy Baldwin, wife of Horace Baldwin.
 Miss Julia A. Morton.
 Abram I. Stryker, 1.
 Decius Collins, not received because letter was not produced.
 George M. Keen, 1.
 Matilda Keen, his wife, 1.
 Christopher Beardslee, 1.
 Ebenezer Kingsbury, Jr., 1.
 Elizabeth Kingsbury, his wife, 1.
 Mrs. Anna Newmans, 1.
 Clarissa Newmans, 1.

1838.

Seth Benedict, 1.
 Mary Benedict, his wife, 1.
 Betsey G. Brush, married B. B. Smith.
 Jabez Rockwell, 1.
 Sarah L. Graves, wife of Rev. J. B. Graves, 1.
 John Newmans.
 Sarah S. Lord, wife of Solomon Z. Lord, 1.
 Lydia P. Sutton, married Willard Davis, 1.
 Caroline A. Neal, daughter of John Neal, 1.
 Harriet H. Jessup, married W. H. Foster.

Ann O. Neal, married Jno. F. Lord, 1.
 George W. Seaman, entered ministry, 1.
 Amanda M. Seaman, his wife, 1.
 Eunice Eno, wife of D. M. Eno, 1.
 Joseph Brown, 1.
 Laura Brown.
 Sarah Taft, went to M. E. church.
 Phebe Gainfort, 1.
 Millen S. Cannon, 1.
 Clarissa J., his wife, 1.
 Eliphalet S. Rose, 1.
 Jerusha C. Rose, his wife, 1.
 Delia Hand.
 James S. Bassett, 1.
 Maria Bassett, his wife, 1.

1839.

Daniel M. Eno.
 Elam Cory.
 William Holbert.
 Timothy N. Vail.
 William Cory.
 William L. Gainfort.
 Martha W. Skinner.
 Harriet Craig, (Carr.)
 Marion Polley Dibble.
 Levi Bronson.
 Harriet Bronson.
 Eva Y. Conyne, widow, 1.
 Phineas Arnold, 2d.
 Hubbard L. Hadsal.
 Frederick Bronson.
 Isaac D. Conyne.
 Chloe H. Dibble, married John Inch.
 Elias T. Beers.

Nancy E. Beers, married Daniel B. Tillon.
 Millicent Foster, married Horace A. Woodhouse.
 Harriet I. Foster, married Joseph D. West.
 Josiah Foster.
 Sarah A. Keen.
 Abigail M. Keen, married Palmer.
 Clarissa Bronson, married Arunah Tiffany.
 Frances Bronson, daughter of Uriah Bronson.
 Martha A. Cory, married Eber Pritchard.
 Emeline Foster, married Luther Chase.
 Eliza Garrett.

James H. Sutton.	Stephen D. Ward, 1.
Harriet Brown.	Julia Ann Willis, 1.
Frances E. Beers, married J. S. Bassett.	Jirah R. Decker.
Elizabeth H. Salmon, married Mr. Clough.	Lovina Hamlin, 1.
Charles M. Salmon.	Mrs. Anna Keen.
Charles S. Cory.	Elizabeth Allen, 1.
Joseph A. Seaman.	John I. Allen, 1.
Amzi A. Beach.	Saphrona Willis, 1.
Simcon E. Beers.	Margaret Johnson.
David Tarbox, 1.	Rosette Brink, daughter of Jonathan Brink.
Adaline E. Lord.	Mrs. Betsey Johnson.
Almira Bliss, married Mathews and joined the M. E. church.	Miss Elizabeth Keen.
Willard Davis, 1.	Miss Amanda Scribner.
Charity Clark, 1.	Nathaniel Beers, 1.
	Serepta Beers, his wife, 1.

1840.

Elizabeth Crawford.	Aaron Writer, 1.
Nancy Lockwood.	William Reed, Elder, 1.
Frances D. Stanton, married Daniel D. Woodward.	Mary Reed, his wife, 1.
Harriet Amelia Hamlin, daughter of Oliver Hamlin, married Mr. Randall.	Laura N. Chapman, married Stephen N. St. John, 1.
Chauncey Burr Goodrich, clergyman.	Zelotes Lord, 1.
Thomas H. R. Tracy.	Sally Lord, his wife, 1.
Anna Tracy, his wife.	Mrs. Jerusha Butler.
Elizabeth Scofield, married Josiah Foster.	Samuel Darling, 1.
Horace Tracy, Elder, 1.	John P. Darling, Elder, 1.
	Sarah Darling, his wife, 1.
	Maria Darling, daughter of Samuel Darling, 1.
	Hezekiah Butler, 1.

1841.

Mrs. Laura M. Mapes, went to Baptist church.	John Neal, 1.
Elizabeth Vail, 1.	Dr. Adonijah Stroug.
Cornelia Skinner.	Almira Twing, 1.
Robert Arnold.	Jacob Schenck.
Lucy Arnold, his wife.	Mrs. Sarah Schenck.
Mrs. C. A. Robinson, 1.	Sarah Frances Collins, wife of Lorenzo Collins.
Henry Eade, 1.	Mary Ann Knapp, wife of Robert J. Knapp.
Ann Eade, his wife, 1.	

1842.

Miss Emeline Ludlow, 1.	Mrs. Fayette Tuttle.
Miss Angeline Ludlow, 1.	Mrs. Amy Hendricks.
Miss Delia Duffey.	Henry Henshaw, went to Beech Pond Baptist church.
Miss Maria Darling.	Jeremiah Clark, 1.
Ebenezer Leighton, 1.	Charity W. Clark, his wife, 1.
Clarissa Leighton, his wife, 1.	Miss Harriet Hall, 1.
Joseph H. Beach, 1.	Alexander Marsh, 1.
Lorenzo Collins, 1.	Caroline Marsh, his wife, 1.
Martin Strong.	
Julia Strong, his wife.	

1843.

Moses Ward, l.
 Jane Ward, his wife, l.
 Josiah Tracy, l.
 Benjamin B. Smith, l.
 Joseph W. Lewis.
 Mrs. Almira Williams, l.
 Mrs. Jane Tuthill, l.
 George P. Howell, l.
 Mrs. Pamela F. Wheeler, l.

C. C. Graves, l.
 Ezra Hand.
 Ambrose S. Ludlow, l.
 Harriet Rowland, wife of Rev. H.
 A. Rowland, l.
 Phebe L. Cory, wife of Wm. Cory, l.
 Daniel G. Stillman, l.
 Beulah Hornbeck, wife of Cornelius
 Hornbeck.

1844.

Charles Oscar Wright.
 Elvira McWade, wife of James Mc-
 Wade.
 Eliza P. Wheeler, daughter of Earl
 Wheeler.
 Aaron Whitehead.
 Miss Harriet N. Tiffany.
 John Bennett Nichols.
 Frances Bliss Rowland, sister of
 Rev. H. A. Rowland.
 William H. Richmond.
 Lydia Sarah Harrison.
 Joseph Schofield.
 Margaret, wife of William Watts.
 Mary Jane Ward, married Thaddeus
 S. Fitch.
 William C. Freeman.
 Miss Mary Ludlow Beach.
 Fredrick L. Chapman.
 Mary Hand.
 Isaac P. Darling.
 John Ford.
 Mead T. Tuthill.
 Enoch Reeve Tuthill.
 Charles P. Waller, l.
 John F. Roe.
 Miss Margaret Hornbeck.
 Joseph M. Gustin.
 Miss Anna Clarissa Skinner.
 Harmon T. Walter.
 Henrietta N. Hamlin.
 Presby W. Carlow.
 Harriet Carlow, his wife.

Mary Schofield, married Dr. Den-
 ton.
 Putnam R. Williams.
 Ellis A. Smith.
 Lucena Chapman Reed, married J.
 E. Richmond.
 Eliza M. Kirtland, married Lathrop
 I. Tracy.
 Lydia Harrison, married Rev. Mr.
 McElroy, l.
 Edward Yetter, l.
 Daniel B. Tillou, l.
 Ann Jane Warwick, married Mr.
 Skinner.
 Richard Hotchkiss.
 Ann Hotchkiss, his wife.
 Fanny Wheeler, wife of Earl Wheel-
 er, l.
 Helen Mead Tracy, married H. A.
 Clark.
 Clarissa T. Tracy, wife of Horace
 Tracy.
 Zara W. Arnold.
 Lucia A. Corbin, married George P.
 Howell.
 Elizabeth Thorp, wife of A. C.
 Thorp, l.
 Sarah Cushman, married James S.
 Bassett, l.
 Charles S. Minor, l.
 Caleb Camp, l.
 Sarah Camp, his wife, l.

1845.

Lathrop J. Tracy.
 James Cookson, l.
 Sarah Cookson, his wife, l.
 Sophia Arnold, wife of Zara Arnold, l.
 Margaret Snyder, wife of Isaiah
 Snyder.
 Edward W. Weston.
 Joseph D. West, l.

Emily D. Green, wife of Leon
 Green, l.
 Caroline A. Wheeler, wife of U. V.
 Wheeler.
 Alexander B. Sloan, l.
 Francis P. Penniman, l.
 Jane B. Penniman, his wife, l.

1846.

Elizabeth R. Woolley, 1.
 Sarah Bishop, 1.
 Charles T. Weston, 1.

Henry E. Conger, 1.
 Zuluma Conger, his wife, 1.

1847.

Betsey Bennett, wife of Moses Ben-
 net, 1.
 William Estabrook, 1.
 Elenor Stott.
 James R. Dickson, 1.
 Caroline L. Dickson, his wife, 1.
 Marietta I. Blandin, married H. M.
 Jones.
 Mary Keturah Wheeler.
 Chloe M. Hall.
 Maria C. Salmon, married Mr. Clark.
 Mary Jane Sweet, married William
 Beers.
 Phebe Ann Terrell, married Horton
 B. Hamlin.
 Hannah J. Hamlin, married William

Gilmore.
 Ann T. Lord, married Frederick E.
 Tracy.
 Jeanette S. Stone, married E. F.
 Torrey.
 Henry W. Stone, 1.
 Catharine W. Stone, his wife, 1.
 Elizabeth M. Spear, 1.
 Charlotte Stone, married Horace C.
 Hand, 1.
 James Miller, 1.
 Harriet W. Waller, wife of Charles
 P. Waller, 1.
 Philip R. VanFrank, 1.
 William Cole, 1.
 Sarah H. Cole, his wife, 1.

1848.

Mary Lanterman, 1.
 Eliza Lanterman, 1.
 Prudence Demming, widow, 1.
 Mrs. Mary Ann Leggett, 1.
 Chauncey Demming, 1.
 Charles Nevin.

Isaac S. White.
 Mary K. White, his wife.
 Mrs. Lydia Hall, 1.
 Miss Ann E. Hall, 1.
 Marshall Wheeler.
 Mrs. Elizabeth Norris, 1.

1849.

Sophia Lanterman, 1.
 Henry H. Hyde, 1.
 Edwin West, 1.
 Abbey A. Knapp, 1.

Miss Caroline L. Scott, married Ben-
 jamin Harrison, president of
 the United States, 1.

1850.

Mary R. Strong.
 Benjamin C. Baldwin.
 Frederick E. Tracy.
 Horace C. Hand.
 Mary E. Seymour.
 Ann Eliza Foster.
 Henry B. Hyde.
 Edwin F. Torrey.
 Barnabas R. Hall.
 Mary J. Tracy.
 Hobart O. Hamlin.
 William D. Ketchum.
 Charles C. Manna.
 Elizabeth Allen, wife of John I.
 Allen, 1.
 Elizabeth Schofield, 1.
 Mary A. Clark.
 Emeline W. Losey, married Mr.

Marsh.
 Mary J. Fuller, married Mr. Gid-
 dings.
 Susan Seely Moore, married E. W.
 Weston.
 Ann E. Marsh.
 Franklin A. Seely.
 Mary E. Roe, married William W.
 Weston.
 Caroline N. Torrey.
 Mary Ann Lord.
 Sarah E. Post.
 Mary E. Williams.
 Anna F. Rowland.
 Frances B. Rowland.
 Elizabeth H. Conger, wife of John
 Conger.
 Mary C. Roe, wife of John F. Roe, 1.

1851.

Mary Jane Falls, l.
Jesse Collum, l.
Mrs. Jane Heap, l.
Mrs. Lucy Bennett, l.

Romer W. Lewis, l.
Maria H. Crane, wife of William
Crane, l.
Mrs. Jemima Beemer, l.

1852.

Dr. Consider King, l.
Lucina King, his wife, l.
Alfred Hand.

Emeline C. Kingsbury.
Hannah T. King.

1853.

Lucy Barrett.
Lydia Marsh.
Jane Peterson, widow.
William Henry Fuller.
Thaddeus S. Fitch.
William Day.
Edgar B. Freeman.
Isabella R. Brown, l.
Mrs. Charlotte Little, l.
George F. Stratton, l.
Isaac Fuller, l.
Olive E. Power, married D. R. Burn-
ham, U. S. Army.
William Crane.
Robert J. Knapp, l.
Mrs. Mary Amelia Young, l.
John Proctor.
Isaiah Snyder.
Henry B. Hall.
Jason Torrey, son of Stephen Tor-
rey.
Frederick W. Kirtland.
Miles L. Tracy.
George W. Allen.

Russel F. Lord, Jr.
William Henry Stone.
James R. Little.
John N. Conger.
Katharine S. Tracy, married H. M.
Seely.
Mary P. Hand, married M. L. Tracy.
Jane K. Letch.
Mary Richards, married Enos Wil-
liams.
John Robertson, l.
Clarissa D. Estabrook.
Isaac N. Foster.
Caroline M. Foster, his wife.
Abigail C. Sutton.
Ebenezer Pritchard, l.
Celia Manley.
Ellen Foster.
Mary W. Rowland.
Abby F. Roe.
Adeline N. Torrey.
Robert N. Torrey.
Catharine Butterfield, l.
George V. Wallace.

1854.

Dr. D. B. St. John Roosa.
George D. Seely.
Henry W. Blandin.

Seth Ward Powell.
Mrs. Russell, l.
Margaret T. Morgan, widow.

1855.

William Brown.
Mrs. Mary Ann Leggett, l.
Sidney B. Weston.

Miss Ruth Williams, (Colored.)
Della H. Roosa, l.
Frank A. Seely, l.

1856.

Harriet R. Hall.
Mrs. Ann F. Roe, l.
Mary S. Phillips, l.
W. M. Hunter.

Elizabeth Hunter.
Harriet W. Kimble.
Elizabeth J. Waller, l.

1857.

Frances J. Bennett.
Thomas H. Dickson.
Sophia S. Collins, wife of Lucius
Collins, l.

Susan A. Eno, married John Jenkins.
John H. Sinclair, l.
Frances A. Sinclair, l.
James E. Herrick, l.

Esther S. Herrick, l.
 Elam Strong, l.
 Catharine E. Strong, his wife.
 Dennis Baldwin, l.

Temperance C. Baldwin, l.
 Catharine V. Hubbell, l.
 Eleanor B. Taylor, l.
 S. C. Theilgaard, l.

1858.

Julia H. Strong.
 Mary E. Kingsbury.
 Thomas Benny.
 Mrs. Clarissa Fields, l.
 Levi McCreery, l.
 Jane M. D. McCreery, his wife, l.
 Catharine VanStenberg, l.
 Henry K. Chew.
 Lenna A. Chew.
 Sarah M. Race.
 George N. Snyder, entered ministry.

Harriet J. Foster, wife of H. Weston.
 Gertrude Foster.
 Elizabeth Knorr, married Rodney Tillou.
 Jesse VanStenberg.
 Louis Taylor.
 Mary Marsh.
 Loretta Green, (Colored.)
 Harriet Cummings, wife of Aaron Cummings.
 Emily M. Skinner.

1859.

F. A. Doney, Methodist minister.
 Emeline Gustin, married Coe Dur-
 land.
 Alice M. Bassett.
 Eunice Eno.
 Sarah M. Crawford.

Mary M. Wood.
 Olive Coryell.
 Amelia Salmon.
 Mrs. Sarah Jury.
 David Kenner.

1860.

Maria Crane, l.

1861.

Mary Ann Brown, l.
 Henry F. Atherton, letter.
 Caroline H. Jones.
 Harriet Ingersoll.
 Laura E. Eno, married Eben Clark
 and joined the M. E. church.

Albert E. Ludwig, l.
 Frederica Ludwig, l.
 Elizabeth Coryell.
 Phebe Beardslee.
 Elizabeth W. Dickson.

1862.

Sarah A. Owen.
 Alvira Nichols.
 Mida Mayhew, l.
 John K. Jenkins.
 Albert S. Ludwig.
 Charles H. Crandall.
 Simeon Francis Cory.

Harriet S. Sutton.
 Harriet R. Ward, married P. W.
 Bentley.
 Elizabeth J. Waller, married W. H.
 Stanton.
 Matilda Steenberg.

1863-4.

Charles C. Clark, l.
 Mrs. C. C. Clark, l.
 William B. Holmes, l.
 Charles M. Scott, l.
 Sarah G. Scott, his wife, l.
 Mrs. Lydia Carman, l.
 Mrs. Elvira E. Perkins, l.
 Mrs. Frances Jane Carill, l.
 Horace Weston.
 Eliza Any.
 E. I. Stearns, l.
 M. A. Stearns, his wife, l.

Lilly A. Stearns, l.
 Louisa J. Stearns, l.
 Samantha K. Holmes, l.
 Rebecca Enslin, l.
 Mrs. P. P. Brown.
 Mrs. Hannah M. Rowe.
 Amanda Bartron, l.
 Joseph P. Chambers, l.
 Mrs. Lucy A. Chambers, his wife, l.
 Orlando G. Rowland, l.
 Mrs. George F. Wilbur, l.
 Mary A. Wilbur, l.

Lucinda J. Valentine, l.
 Maria W. Dunning, l.
 George G. Waller.

Helen Powell, l.
 Sarah E. Scott, l.

1865.

George V. Bruir, l.
 George F. Wilbur.
 John T. Ball.
 Mary F. Ball, his wife.
 Sarah D. Smith, wife of Robt. Smith.
 Charlotte E. Jadwin, wife of C. C.
 Jadwin.

Edward A. Penniman.
 Anna Penniman, his wife.
 George S. Keen.
 Mrs. Eliza J. Keen.
 Mrs. James H. Ham.
 Frances A. Lacey.
 Maria J. McCreery.
 Amelia Marsh.
 Mary E. Tillou.
 Mary E. Woodhouse, married H.
 Blandin.

Lucy A. Tracy, married G. F. Bentley.

Mary E. Denton, married W. A. Taylor.

Mary A. Penniman, married W. K. Dimock.

George F. Bentley.
 Charles W. Holmes.
 William H. Stanton.
 Frederick C. Ward.
 Isaac F. Ward.
 L. E. Stearns.
 Emanuel D. G. Ludwig.
 John Torrey, Jr.
 Henry F. Torrey.
 P. W. Bentley.
 Warren K. Dimock.
 William W. Weston.

William F. Houenskiel.

Jacob Alliard.

Jacob Kaugher.

L. Weston.

Charles E. Scott.

Mrs. Mary E. Carell.

Eliza Cortright.

Mary C. Crandall, married Harry Foster.

Susan C. Marsh, married William T. Moore.

Josephine R. Morgan.

Mary H. Raish.

Caro L. Tillou, married Minor Carr.

Mary R. Tompkins.

Martha H. Cummings.

Lucy S. Wood.

Martha N. Valentine.

Fannie R. Torrey, married Andrew Thompson.

Harrison Valentine, l.

James M. Pregnall, l.

Emily A. Pregnall, his wife, l.

Abbey Jane Manning, l.

Irwin Jones.

Phebe Ellen McCreery.

Alice Jane McCarter.

Lucy Ann Sherwood.

Joseph W. Manning, l.

M. L. Manning, l.

Ann A. Manning, l.

Mrs. Chauncey Demming.

Thomas H. R. Tracy, Jr.

Mrs. Nancy Minor, wife of Charles S. Minor.

Phelinda Clark.

1866.

C. M. Salmon.
 Eugenia Bull.
 Lucy Booth.
 Henry White.
 Mrs. Harriet Beers, wife of E. T.
 Beers, l.
 Ulysses F. Beers, l.

Fanny S. Beers, l.

Mrs. Mary Bunnell, l.

Charles Brunig, l.

Almira Brunig, l.

Almon Brunig, l.

Ann M. Lane.

A. M. Drummond, Prin. of school, l.

1867.

Mary Powers, l.
 Andrew Douglass.
 Mary E. Douglass.
 Sarah W. Hale, wife of Dr. Hale, l.
 Margaret Lacey.
 Dovie Tompkins.

Janette Loud.

Jane Perry.

Gilbert A. Forbes.

Joseph B. Leach.

Albert C. Blandin.

David Stuart Bassett.

Horace F. Marsh.
 Mrs. H. S. Rockwell, l.
 Isaac Tibbetts, l.
 Lydia Tibbetts, his wife, l.

Martha V. Frame.
 Clara A. Holmes.
 Lucy J. Fitch, married R. Brown.
 Grace M. Wright, l.

1868.

Amanda W. Barkley, l.
 John B. Lisk.
 Nelly C. Lisk.
 Seymour A. Lisk.
 Elizabeth A. Hall.
 Sarah Eldred.
 Ida Eldred.
 Mathew H. Stanley.
 Ambrose Allen.
 Lucy A. Allen.
 John M. Wood.
 William T. Moore.
 George G. Guinnip.
 Hattie A. Guinnip.
 Stockholm B. Wood.
 Marietta Wood.
 Olive S. Rodgers.
 Abbie E. Rodgers.
 Emma M. Rodgers, married Graham
 Watts.
 Jennie E. Rodgers.
 Josephine Coryell.
 Sarah B. Cushman.
 Clara T. Sutton.

Ella N. Salmon.
 Charles A. Mason.
 Elizabeth Forbes.
 Abraham P. Osman, l.
 Malinda P. Osman, his wife, l.
 James B. Eldred.
 Jane Dennison.
 J. Adam Reitenauer.
 Nathan W. Gray.
 Mary E. Gray.
 Frederika Pohle, married J. Adam
 Reitenauer.
 Louisa J. Wood.
 Susan C. Foster, married Robert W.
 Ham, Episcopal.
 John Rehbein.
 C. M. Rehbein.
 Aaron Cummings.
 Elizabeth J. Grennell.
 John E. Richmond, l.
 Margaret Amos, l.
 Emily Spry, l.
 Alice Jane Haley, l.
 Charlotte Vandeburg, l.

1869.

Francis W. Grennell.
 Lillie Eno.
 Emma L. Gainsfort.
 Chloe Gainsfort.
 George D. Blandin.
 William H. Cummings.
 Ezekiel G. Wood.
 George W. Fox.
 Charles W. Spencer.
 Sarah M. Tarbell, l.
 Sarah C. Howell, l.

Lanian Weston, l.
 Dr. Otis Avery.
 Mrs. Otis Avery, l.
 Abram Hoagland, l.
 Cornelia P. Hoagland, l.
 Jannette Salmon, l.
 Eugene Salmon, l.
 Dr. Henry J. Kiefer, l.
 Daniel T. Calkins, l.
 Dollie C. Beardslee, l.

1870.

Emma O. Ward.
 Ella S. Scott.
 Robert N. Torrey, l.
 Elizabeth Torrey, l.
 Sarah M. Reed, l.

Emma H. Broadhead, l.
 Libbie P. Starnes, l.
 Hannah E. Spry, l.
 Mrs. Amelia S. Beers, l

1871.

L. Rice.
 Sarah Rice.
 Mrs. Lizzie Cortright
 Ira K. Bishop.
 Graham Watts.
 Joseph A. Bodie.

Martin E. George.
 Frank B. Brown.
 Homer Parsons.
 Oscar T. Chambers.
 George A. Rhoces.
 Mrs. Henry Wilson.

Mrs. Emma H. Booth.	William J. Pagnall.
Sarah J. VanKirk, married David Noyes.	William N. Foster.
Josephine VanKirk.	Dr. Clarence E. Foster.
Rannie A. Sherwood, married Frank Genung.	Amelia J. Murphy.
Harriet S. Cummings.	Louisa C. Scheutz.
Harriet E. Minor.	Rowena E. Spencer.
Carrie A. Smith, married L. L. Deming.	Ella F. Sutton, married E. C. Mumford.
Anna E. Wilbur, married Joseph A. Bodie.	Lizzie T. Hamlin, married Samuel Foster.
Elizabeth Rockwell.	Caroline A. Durlaud, married John D. Weston.
Laura J. Morgan.	Frances C. Benny, married Harvey Jackson.
Eva M. Brown.	Mary Kiefer, 1.
May Beardslee.	William Henry Foster.
Kate N. Bull, married Oscar Bunnell.	Samuel J. Foster.
Henry A. Smith.	Martin Groner.
R. M. Wilbur.	William W. Johnson.
E. P. Chambers.	Wilhelmina Kiple.
Charles W. Hand.	Delia E. Leach, 1.

1872.

Henry B. Hall, 1.	Harriet Bishop.
Elizabeth A. Hall, 1.	Julia O. Woodhouse, married E. Andrews.
Lillie A. Langdon, 1.	James Mathews, 1.
Mary E. Buckingham, 1.	Elmira Mathews, his wife, 1.
Virginia Dimmick, 1.	Eliza Mathews, 1.
Alfred C. Hand, clergyman, 1.	Minnie Mathews, 1.
John Manning.	
Sarah F. Beardslee.	

1873.

Maria C. Keen.	Fanny H. Walker, 1.
Matthias Vanderling.	James H. Kennedy, 1.
Andrew Thompson, 1.	Cornelia S. Stone, 1.
Abraham Osmun, 1.	Mary Irwin, 1.
Melinda C. P. Osmun, 1.	T. E. Noyes, 1.

1874.

Sarah Scott Snyder, 1.	Isaac E. Tibbetts.
Elizabeth A. Robertson, 1.	John Williams.
Reed Burns, M. D., 1.	William J. Ward.
Mary E. Burns, his wife, 1.	Charles P. Eldred.
William F. Stocker, 1.	Henry Rehbein.
Fanny T. Wilbur, 1.	Augustus Rehbein.
Anna M. Ball.	George M. Cooper.
Adelia Kesner.	John P. Burns.
Emma J. Kiple.	Sarah Lindsley.
Ida H. Stilson.	Mary E. Rodgers.
Matilda H. Murphy.	Hattie Rodgers.
Mary S. Waller.	Harriet E. Wood.
Kate A. Dunning.	Henry W. Dunning.
Carrie M. Hall.	William Haley.
Nellie F. Dunning.	George R. Valentine.
Olaf M. Spettigue.	Elizabeth Holbert.
Eva M. Spettigue, his wife.	M. H. Marsh.
Frederick R. Salmon.	Libbie Tibbetts.

1875.

Alice R. Cory, l.
Amelia Ames, l.
John H. Torrey.

Lucy Cushing, l.
Mrs. Kate S. Allen, l.

1876.

Grace Ball.
Philip Reitenauer.
William L. Dunn.
Henry Scott Salmon.

Margaret Smith Salmon.
John Reif.
Alice E. Dall, l.
Edgar B. Freeman, l.

1877.

Robert J. Knapp, l.
Mrs. R. J. Knapp, l.
Estelle G. Cook.
Amanda J. Sharp.
Cornelius A. Parsons.
Jennie Wheeler.
Anna E. Watts.
Charlotte Eno.

Helen Lord.
Mary Marsh Robinson.
George Robinson.
Mrs. Susan E. Waterbury, l.
Maria E. Rockwell, l.
Rebecca Bigart, l.
Susan Hillis, l.
Mamie Coyle, l.

1878.

August Dapper.
Mrs. George Keen, l.
Mary Seely.

Mary Jenkins.
Helen M. Miller, l.
Emma Kessler.

1879.

William S. Torrey, M. D.
Mary Purdy.
Edgar Jadwin.

Fanny D. Scott.
Hattie Ann Tillou.

1880.

Bessie B. Weston.
Hadley B. Larrabee, l.
Ella B. Larrabee, his wife.
Walter P. L. Sullivan.
Frederick B. Hamilton.
Walter A. Wood.
Henry S. Hand.
Clinton W. Kellam.
Mattie G. Smith.
Nellie L. Wood, married Charles Knapp.
Hattie R. Weston, married H. S. Battin.
Jessie A. Wood, married Henry Z. Russell.

Mary H. Weston.
Annie N. Sutton, married D. Noble.
Helen B. Holmes, married E. C. Mills.
Edith W. Hamlin.
Mary B. Holmes, married Walter A. Wood.
Eunice J. Avery.
Catharine R. Torrey.
Clara R. Torrey.
Emma Tillou.
Mrs. N. McArthur, l.
Miss A. E. McArthur, l.
Mrs. Mary Noyes, l.
Mrs. E. A. Titus, l.

1882.

Eliza Catharine Vetter.
Mrs. Louisa VanKirk, l.
Mrs. A. J. Westwood, l.
Miles Sherwood, l.

Lorenzo D. Spragle.
Mrs. Louise Lee.
Jane Cady, l.

1883.

Sibyl J. Aldrich, married Charles Crandall.

Mrs. Emma T. Reynolds, l.
Jacob H. Hiller.

Gertrude U. Hiller.
Mrs. Mary E. Carill, l.
Mrs. C. H. Y. Barnes.

Miss L. B. Waller.
Louise Jadwin.

1884.

Harriet E. Rockwell.
Lizzie J. Swift, l.
Kate Seely Tracy, married Dr. R.
G. Barekley.
Mattie Holmes.

Anna Hand Tracy.
Charles C. Dusiaberre.
Elnorah Kiple.
J. S. Gillen, l.
Mrs. J. S. Gillen, l.

1885.

John Scafe.
Henrietta Scafe.
Alice B. Tillou.
Harriet R. Stanton.
Anna E. Ogden, l.
Reuben F. Harrison, l.
Serenia Courtright.
Mrs. Athelia Brown.
Dessie E. Groner, married Rev. A.
R. Pennell.

Emma M. Tarble.
Mary L. Kubbach, married William
A. Sluman.
Mary E. Root, married Horace F.
Marsh.
Nettie M. Haskins.
Mary A. Reitenauer.
Mahala Atkinson.
Mrs. L. F. Gardner, l.
Jennie B. Searles.

1886.

Blanche L. Kesler.
Bessie A. Brown.
Anna E. Thayer.
Henry W. Cole.
Mrs. Elizabeth Tibbetts, l.
Mrs. Margaret A. Corby, l.
Mrs. Alice E. Walter, l.
Samuel Haley, M. D.
M. Rosa Haley, his wife.
Laura Richenbaker, married John
D. Romaine.

Lucia G. Atkinson.
F. Davis Thayer, l.
Mrs. Lydia M. Thayer, his wife, l.
Mrs. L. P. Starnes, l.
Mrs. Margaret B. Searle, wife of A.
T. Searle.
Ellen M. Maudsley.
Mary E. Hall.
James Slawter, l.
Mrs. Rosanna T. Vogle.
Carrie F. Vogle.

1887.

Levi Schoonover, l.
Mrs. Levi Schoonover, l.
Frankie Schoonover, married John
Reifler, l.
Mrs. Annie Rehbein.
Thane Quackenbush.
William Stenzhorn.
Frank Grambs.
William H. Howe.
Edith Ida Lavo.
Hattie Jane Ball.
Emma L. Groner, married Rev. W.
C. Leimbach.
Mamie R. Pregnall.
Cora M. Schreuser.
Clara P. Wilder.
Marion H. Wilder.
Emma M. Brown.
Rena C. Tibbitts.
Carrie Haley.

Adaline Richenbaker.
Florence S. Wood.
Fannie Durland, married Dr. C. R.
Brady.
Vinnie Rose, married Chas. Weston.
Mary A. Braman.
Margaret G. Reed.
Lottie G. Tarble.
Mattie E. Gillen.
Katharine B. Minor.
Carrie L. Congdon.
Lillian E. Babbitt.
Jennie S. Bigart.
Mrs. Susan Rose, wife of L. O. Rose.
Mary A. Pohlo.
Lena P. Bender.
Anna L. Bender.
Jennie M. Schoonover.
Angie J. Schoonover.
Clara E. Wolf.

Jessie C. Grant.
 Lizzie W. Bentley, married L. Gale.
 Eliza J. Gummoe.
 Julia D. Blandin.
 Martha L. Jenkins.
 Bertha Lane.
 Rena J. Watts.
 Mrs. Ann S. Bodie.
 Elwin C. Mumford.
 Frank D. Tarble.
 Edgar W. Ross.
 Robert A. Smith, Jr.
 William B. Powell.
 William W. Brown.
 Charles W. Henderson.
 Clarence B. Hall.
 Fred B. Whitney.
 David Bodie.
 Gustavus Zipple.
 Edward W. Burns, M. D.
 Henry L. Schremser.
 John R. Congdon.
 Augustus P. Thompson.
 Joseph F. Crandall.

Charles W. Weston.
 Howard C. Reitenauer.
 Augustus B. Grambs.
 Charles T. Bentley.
 John L. Wolfe.
 Howard E. Tracy.
 John E. Scheutz.
 Edwin F. Torrey, Jr.
 Mrs. Jane A. Myers, 1.
 Sarah C. VanBeuren, 1.
 Clarence E. Salmon, 1.
 Jennie S. Salmon, 1.
 Mrs. Mary F. Haines, 1.
 Mattie Sharpsteen, 1.
 Francis T. Dunkleberg, 1.
 Lena Mackley.
 Lizzie Mackley.
 Lena Wenbauer.
 Hanna Stegner.
 Mrs. Louisa J. Penwarden.
 George W. Penwarden.
 Robert Louis Grambs.
 Cora M. Keen.

1888.

Katie May Theobald.
 Mrs. Henrietta Ransom, 1.
 Mrs. Julia Torrey, 1.
 Thomas Fowler, 1.
 Emma J. Fowler, 1.
 Olive M. Fowler, 1.
 Mrs. Jane Rebouse, 1.
 Mrs. Ann L. Rockwell, 1.
 Richard H. Brown, 1.
 Mrs. Hattie M. Smith.
 Mrs. Ida M. Coleman.
 Mattie H. Bond, married William H.
 Hawkins.
 Clara S. Erk.
 Elizabeth Erk.

Elizabeth Oldorf.
 Robert E. Ransom.
 Edward E. Bunnell.
 Daniel E. Potts, 1.
 Mrs. Agnes M. Potts, 1.
 Walter W. Wood, 1.
 Eliza Carr, 1.
 Flora E. Ferguson, 1.
 Horace J. Collum.
 Sarah E. Collum.
 Mrs. L. H. Evans, 1.
 Peter R. Collum, 1.
 Mrs. M. J. Collum, 1.
 Mrs. Clara Thompson, 1.

1889.

Mrs. Emma Neimiller, 1.
 Mrs. Elizabeth J. Wood.
 Blanche J. Durland.
 Charlotte A. Muir.
 Susan E. Jenkins.
 Addie Daniels.
 Sarah A. Rockwell.
 Olive I. Rockwell.
 Annie M. Kreitner.
 Emma A. Kreitner.
 Clara M. Bunnell, married W. H.
 Kreitner.
 Adelaide R. Dodge, married N. E.
 Bigelow.
 Joseph S. Pennell.

Eugene H. Walter.
 B. M. Wilcox, 1.
 Mrs. Almira Wilcox, 1.
 Olive O. Wilcox, 1.
 Viola K. Wilcox, 1.
 Susie A. Haines, 1.
 Mary E. Rogers, 1.
 Claudius McIntyre.
 Jane H. McIntyre.
 Hattie E. Kimble.
 Katie Grace, 1.
 Anna Swartz.
 John D. Romaine.
 Alice Z. Gregory.
 R. M. Stocker, 1.

1890.

Carrie Weston.
 Jennie Lee.
 Anna D. Eldred.
 Katharine N. Stanton.
 Charlotte L. Lane.
 Bessie E. Swift.
 Emily A. Searle, 1.
 Mary Fowler, 1.

Elizabeth Fowler, 1.
 N. E. Hause.
 George B. Osborne.
 Mary E. Church, 1.
 Lena M. Pethick, 1.
 Charles R. Brady, 1.
 Sadie E. Hallock.

1891.

Fred W. Kreitner, 1.
 Ida Kreitner, 1.
 Jeanette Dunlop, 1.
 A. R. Ponnell, entered ministry, 1.
 Grace A. Jadwin.
 Mary H. Tracy.
 Marcia B. Allen.
 Edith K. Swift.
 Florence Cortright, 1.
 Bertha N. Adams, 1.
 Elizabeth C. Lawyer, 1.

Mary E. Powell.
 Kate Watts.
 Rena J. Keen.
 Elizabeth A. Dunkleberg.
 George P. Greiner.
 Barbara Greiner, his wife.
 Fred S. Martin.
 Albert A. Grambs.
 William H. Pregnall.
 Charlotte R. Martin.
 Charlotte M. Martin.

1892.

Anna V. Spettigue, 1.
 Frances A. Burroughs, 1.
 Robert G. Barkley, M. D., 1.
 Mina A. Bunnell.
 Charles B. Hallock.
 Florence G. Hallock.
 Estelle May Hallock.
 Charles Ledyard Hallock.
 Sarah Miller, 1.
 Emma D. Baker, 1.
 William E. Bennett, 1.
 Walter S. Alden.
 Catharine J. Blaine.
 Sarah A. Blaine.
 Jesse Blaine.
 Frank Bishop.
 Winfield D. Bush.
 Charles W. Babbitt.
 John T. Boyd.
 Harriet A. Beers.
 Electa Bassett.
 Lizzie C. Bassett.
 Charles L. Bassett.
 Nellie M. Bodie.
 Alice J. Bodie.
 Anna H. Brown.
 Millicent Brown.
 Eugene H. Cortright.
 Francis A. Dimock.
 Frederick W. Dodge.
 Susan F. Dodge.
 Florence E. Dodge.
 Louise M. Durland.
 Mary Evans.

Sadie E. Eade.
 Mary E. Ferguson.
 Carrie L. Gerry.
 Millicent Gillen.
 Grover G. Hollister.
 Simeon Kimble.
 Susan S. Keen.
 William H. Kreitner.
 Franklin McMullen.
 Edith E. McMullen.
 Mary I. Penwarden.
 Hattie M. Pregnall.
 Emma D. Pregnall.
 Sarah A. Prouty.
 Mabel L. Reury.
 Fred E. Reury.
 James A. Robinson.
 Flora P. Smith.
 Anna G. Seaman.
 Catharine M. Tompkins.
 Mary Tompkins.
 Samuel D. Tompkins.
 Kittie M. Varcoe.
 Emma D. VauSteinberg.
 Thomas W. Wilbur.
 Harriet Wilder.
 Grace E. Wilder.
 Julia A. Wilder.
 R. Bruce Wilson.
 May O. Wooden.
 Walter W. Wood, Jr.
 Henry R. Ward.
 Ida L. Yeary.
 Mattie M. Yeary.

Mary F. Bodie.
Josephine H. Bush.
Orra B. Hadsall.
Anthony G. Shake.
Mary E. Bond.
Nelson E. Bigelow.
Emma Burns.
Mrs. A. H. Bennett.
Benjamin H. Bentley.
John B. Callaway.
Mary L. Crandall.
Grace A. Cory.
Dorothea Dittrich.
Josephine C. Dittrich.
Anna C. Dunkelberg.
Justo DeAyla, (Cuban).
William Erk.
Margaret Evans.
Frances Edgar.
Florence L. Fowler.
John R. Jenkins.
Edward G. Jenkins.
Lucy Kubbach.
Sarah C. Kimble.
Agnes Martin.
Agnes Mackley.
Christine Mackley.
George G. Mackley.
Amelia B. Mueller.
John Miller.
George H. Marsh.
Jennie A. Marsh.

George E. Richart.
Mary E. Richart.
Amanda D. Reury.
Alice Robinson.
Margaret S. Schiessler.
Emily M. Schreniser.
Anna L. Leitz.
Anna L. Salmon.
Robert M. Salmon.
William W. Swift.
Grant C. Tallman.
Margaret E. Tallman.
Henry A. Tingley.
Augusta H. Wefferling.
Anna B. Wohl.
John M. Brouwer.
Cora L. Watts.
Clarence E. Bond.
Anna Marie Spruks.
Roscoe D. Beers.
Martha Northcott, 1.
Anna Hood, 1.
Mary M. Albertson, 1.
Caroline Mitchell, 1.
Florence Mitchell, 1.
Jennette Robertson.
P. B. Peterson, M. D., 1.
Lizzie A. Eade, 1.
Margarette Eade, 1.
Mary M. Bishop.
Harvey Bishop.
Carrie A. Ray.

1893.

Catharine M. Erk.
Mary A. Erk.
William H. Hawken.
Anna E. Tryon, 1.
Rena B. Loring, 1.
Jane Myers, 1.

Sarah VanBuren, 1.
George Helstein, 1.
Mrs. George Helstein, 1.
John Helstein, 1.
Elizabeth Varcoe.

1894.

Maretta B. Stocker, 1.
Freeman W. Secor.
Emma G. Secor.
Ulysses G. Ridgeway.
Mrs. Frank A. Lord.
Zebulon J. Lord.
Huldah Smith.
Dina O. Evans.
Eva Mosier.
Sarah Linner.
Adah Stocks.
Mary E. Stocks.
Alice L. Adams.
Chester J. Adams.
William H. Pregnall.
Lottie Pregnall.

William H. Rmyon.
Fred C. Keen.
Henry A. Dunkelberg.
Katharine M. Smith.
Louise M. Smith.
Carrie E. Metzger.
Emma A. Smith.
Stuart O. Lincoln, 1.
Kate Linner.
Anna Stocks.
George C. Weston.
Carrie Irwin, 1.
Lucy Oughton, 1.
Lou V. Erk, 1.
Florence Jenkins, 1.
Rebecca A. Swinton, 1.

1895.

Mrs. F. A. Whittaker.
 Hattie E. Whittaker.
 Mary H. Courser.
 May Kimble.
 Mary G. Solomon.
 Alice A. Day.
 Grace A. Reitenauer.
 E. Louise Lee.
 Edith F. Torrey.
 Rebecca F. Thompson.
 Maggie Kolmus.
 Emma Moules.
 Mary E. Limner.
 Theodore A. Kreitner.
 Gale B. Jenkins.

George W. Penwarden.
 Robert C. Mueller.
 Edward H. Mueller.
 Warren J. Yerkes.
 Walter R. Swift.
 Myrta W. Burns, l.
 George Woodward, l.
 Cornelia B. Woodward, l.
 Edwina Schermerhorn, l.
 Fannie M. Slaughter, l.
 Sibelia Murphy.
 William H. Krantz.
 Bertha Krantz.
 Gerardo Margotta.

1896.

Emma R. Patterson.
 Frederika E. Turner.
 Helen F. Fowler.
 Martha M. Collum.
 Queenie C. Cooley.
 David W. Noyes.
 John Meyers.
 Elizabeth Bodie.
 Jennie Lovelass.
 Julia Patten.
 Samuel E. Morrison.
 John H. Evans.
 Eleanor W. Strongman.
 Lizzie A. Ball.
 Judson D. Gelatt.
 Lillie Gelatt.
 Alfred L. Scheuller.
 L. Fred Krantz.
 Grace L. Kimble.
 Matilda K. Reitenauer.
 Cora Evans.
 George F. Britenbaker.
 Frances M. Britenbaker.

Charles B. Wood.
 Charles W. McMullen.
 Elizabeth Vernooy.
 William W. Kolmus.
 Henry Smith.
 Arthur Jones.
 Estella A. Bond.
 Ethel M. Neimiller.
 Jennie L. Clemon.
 Mary M. Pethick.
 Alma J. G. Dix.
 Henry Ackerman.
 Dora Ackerman.
 George J. L. Mueller.
 Mary E. Schiessler.
 Mary S. Foster.
 Lizzie Smith.
 Carrie Ehlenberg.
 Julia E. Doney.
 Katie K. Mosier.
 Abbie C. Erk.
 Carrie H. Schiessler.
 Dora Wolff.

1897.

Thomas S. March.
 Jennie B. March.
 Clara Hensey.
 Almeda Grace Smith.
 Maggie J. Solomon.
 Elizabeth G. Babbitt.
 Alice Hortense Dix.

Mary Grace Salmon.
 David L. Hower.
 Abram Stenzhorn.
 Susan Stenzhorn.
 Lewis F. Bishop.
 Ida Bishop.
 Kate C. Erk.

1898.

S. F. Wells.
 Ophelia Wells.
 Matilda Reifler.
 Sophia Reifler.

Lydia E. Reifler.
 Margaret Mosier.
 Martha Lutz.
 Matilda Dershimier.

Margaret Heller.
Eva Sonn.
Irving J. Many.
Sarah Many.

Jane McKown.
Harold C. Yerkes.
Margaret Keeler.

1899.

Edward E. Bunnell.
Charles S. Pregnaill.
Lottie Haines.
Mrs. William Seitz.
Evelyna C. Bowen.
Mary I. Rickard.
Mary Moulter.
Anna A. Gredlein.
Rose Henzy.

Isabel E. Moules.
Margaret D. Schmidt.
Alice G. Doney.
Lois A. Seeor.
Andrew Lutz.
William J. Hubbard.
William H. Barrable.
Helen M. Stanton.

1900.

Asa E. Bryant.
Hannah M. Mackle.
Abraham C. Mackle.
James G. Stegner.
George E. Helstern.
Henry Lang.
Zernia Lang.
Mary Ethel Lee.
Lena M. Yerry.
Ada B. Dewitt.
Grace L. Bishop.
Jennie Patten.
Grace Patten.
Blanche M. Noyes.
Alta I. Many.
Erdnie Emmons.
Elease M. Krantz.
Florence E. Evans.

Florence C. Baker.
Ada A. Hiller.
Kate E. Eldred.
William D. Eldred.
Horace V. Noyes.
Louis A. Heflerich.
Herbert H. Hiller.
C. Marion Bodie.
Gus E. Schmidt.
William Henzy.
Gustave Smith.
Christy Lutz.
Walter Stocks.
J. Ruth Schoonover.
Mary Owen Wood.
Kate B. Brady.
Mrs. E. B. Tears, 1.

1901.

Meta A. Smith.
Florence A. Watts.
Mrs. C. E. Mills, 1.
Jane P. Bodie, 1.
Mary B. Strongman, 1.
Alma C. Scheuler.
Lilian Grace Babbitt.
Minnie L. Scheuler.
Millie M. Weaver.
Frances J. Schimmell.
F. Genevieve Lord.
Stella E. Congdon.
Eva Lena Wilson.

Edna P. Dimock.
Bessie M. Chambers.
Margaret A. Weaver.
Antoinette S. Durpland.
Charles D. Thompson.
Otto G. Weaver.
James O. Mumford.
Joseph A. Bodie, Jr.
Lydia Decker.
Herman Harmes, 1.
Sarah A. Harmes, 1.
Katharine L. Herbert, 1.
Clara Moore, 1.

1902.

George J. Weidner.
Florence E. Weidner.
Nellie M. Dunkelberg, 1.
Oscar E. Bunnell.

Annie G. Reed.
Evelyn G. Vaughn.
Fred E. Hawkey.
Jemima B. Hawkey, 1.

Sarah VanBuren, l.
 Emma E. Taylor, l.
 Bertha Hawkey, l.
 Georgia R. Thompson, l.

Josie M. Winnie, l.
 Lawrence S. Winnie, l.
 Adolphus Schneider.

1903.

Mary H. Foster.
 Katharine L. Chambers.
 Mary S. Hower, l.
 Cora Decker, l.
 Millie I. Biebas.
 Florence E. Brown.
 Louise Edgar.
 Margaret S. Mumford.
 Katrina D. Swift.
 Alice M. Tallman.
 Vera E. Rickard.
 Amy G. Cory.
 Elizabeth C. Lawyer.
 Hazel Blanche Secor.
 Barbara T. Boos.
 Edith M. Eich.
 Cora M. Eich.
 Vesta F. Ballard.
 Tillie Neubauer.
 Fanny E. Watts.
 Lillian M. Henzy.

Grace E. Erk.
 Amy M. Benny.
 Grace B. Moules.
 Angus M. Lawyer.
 Edward E. Newbauer.
 Irving H. Ball.
 Edward A. Marsh.
 Clarence J. Helstern.
 John A. Kimble.
 Edson R. Kreithner.
 Elmer C. Taylor.
 Miles T. Hand, l.
 Helen C. Hand, l.
 Angus McDonald, l.
 Mrs. McDonald, l.
 Roy Wood, l.
 Lillian A. Wood, l.
 Sarah A. Sommers, l.
 Mrs. Charles M. Metzger.
 Minnie Day Arthur, l.

1904.

George H. Lorenz.
 Mabel G. Reed.
 Mary A. Mumford.
 Mary E. Fitch.
 Anna M. Ordnung.
 Margaret R. Ordnung.
 Lila M. Owen.

Emma S. Sonn.
 John W. Hiller.
 Martin Heft, l.
 Ida M. Tracy.
 Richard Roberts, l.
 Annie Roberts, l.

1905.

Edythe L. Jenkins, l.
 Charles J. Hoff.
 Harry G. Penwarden.
 Katharina W. Schlund.
 Sarah Gröner.
 Florence V. Secor.
 Mabel G. Secor.
 Mary A. Lohman.
 Charles Henry Rockwell.
 Johannes Gemre.
 Amelia Schwiager.
 Mary A. Keast.
 Maude E. Rehbein.
 Bessie M. Bunnell.
 Laura E. Cortright.
 Florence Kimble.
 Florence Reiffer.
 Beatrice E. Rehbein.
 Eva W. Harnes.

Merle Eldred.
 Louise Grace Geary.
 Helene A. Bishop.
 Alice B. Wood.
 Ethel A. Schiessler.
 Alma L. Adams.
 Alice C. Erk.
 Mildred M. Moules.
 Bertha Hahn.
 Carrie L. Grodline.
 Florence H. Hiller.
 Helen L. Tryon.
 Charlotte A. Hartung.
 Florence M. Smith.
 Russel E. Romaine.
 Lloyd F. Schuller.
 H. C. Ford Rehbein.
 Raymond C. Bodie.
 Albert B. McMullen.

Henry A. Brown.
 Henry S. Bishop.
 John H. Weaver, Jr.
 Benjamin Ray Brown.
 Arthur W. Helstern.
 Fred L. Hiller.
 Barbara Jeitz.
 Grace E. Turner, l.
 Mrs. Anna M. Thayer.

Ralph F. Martin, l.
 Eben P. Keen.
 Antoinette B. Brown.
 Lydia Inez Hamblly.
 May Agnes Jaynes.
 Edith Joyce Hamblly.
 Edward F. Rice.
 Ralph H. Jeitz.

Members that have an (l) after their name joined by letter.

This membership roll contains the names of some persons who were mere transients here and of others who were here all their lives. Some of them have been true soldiers of the King of the Universe and others have simply been enrolled. Let all who see their names on this list ask themselves why their names are there and whether they have kept the promises which they made when they took upon themselves the solemn obligations of the church. Some have seen many years of service, their lives have been long and life's close with many has been peaceful and beautiful.

Among those who lived to a great age and served the church well were Isaac P. Foster and Stephen Torrey, of the organizers of the church. John Torrey, Elias T. Beers and Dr. Otis Avery were aged servants when they left these earthly scenes. Mrs. Catharine Hand was over 90. She, like her sisters, had been a useful woman in the church. Caroline Marsh was in her 93d year when she died. She came to Honesdale in 1842 with her husband Alexander Marsh, who was an honest carpenter. Their children were Ann E. Kalisch, Lydia Decker, Amelia Kuipe, Edwin, Mary Robinson, George, Horace and Susan, wife of W. T. Moore.

Among the persons who have acquired celebrity that were members of the church, D. B. St. John Roosa deserves mention. He resides in New York and is recognized as among the first eye and ear specialists in the land. Dr. Reed Burns is acquiring a great reputation as a surgeon in Scranton.

The history of a church, with the individuality of its members, is an interesting study which many of our readers will be able to note in accordance with their own knowledge of the persons named on the membership roll; and every one's life and character is what he has made it. Church membership does not make people good, but it is a help to those who will avail themselves of the services of the church.

Among our aged members who are still with us is Mrs. F. B. Pemi-man, now 96 years old. She has been a member of the church for many years.

Daniel P. Kirtland was a trustee and treasurer of the church for a time. He was one of the first board of directors of the Honesdale Bank and a business partner of his brother-in-law, Ezra Hand. He died in 1874 aged 73, his wife Emmeline Chapman was a good worker in the church. She died in 1880 aged 77.

David Tarbox was a trustee and treasurer of the church. He was also the first harnessmaker in town and the first Justice of the Peace after the

borough was chartered. He had the reputation of being an honest man. The family removed from the place many years ago.

Dr. Ebenezer T. Losey came to Honesdale about 1830 and became a member of the church. He practiced medicine in Honesdale for forty years and was highly respected. It was said of him, "his kindness and warm sympathy, extending through so many years of active practice, are interwoven like a thread of gold in the joys and sorrows of some of our families." He married Lucy, daughter of Joseph B. Walton, and their children were Emeline W., Joseph W., Abbie T., Cornelius, Sarah W., Ebenezer T., Daniel W., Henry B. and Lucy M. The family of children removed west.

Many worthy people have records that the writer knows nothing of. This record is necessarily imperfect and brief but it is hoped that enough has been given to preserve some memorial of the worthy members of the church.

Also among the recent members are Frederick W. and William Kreitner, who are among Honesdale's energetic and capable carpenters and builders, and W. H. Krantz and Ralph Martin of the Honesdale Shoe Company, Robert E. Ransom, a farmer living north of Seelyville, a substantial and faithful member. Among those who served the church as janitors have been Benjamin Sherwood, Stephen G. Cory, T. S. Brown and Peter R. Collum.

CHAPTER VII.

HONESDALE CHURCH IN PRESBYTERY.

August 25, 1829, Session resolved to make application to become connected with Hudson Presbytery at their next session, and Stephen Torrey was appointed to represent the church in making the application. On September 8, 1829, their request was granted and the Honesdale and Carbondale churches presented their books for review and they were accepted and approved by Andrew Thompson, moderator, at the Presbytery which met at Bethlehem, N. Y.

The Presbytery of Hudson was organized by the Synod of New York and New Jersey, October 22, 1795, it comprised all the ministers belonging to the Presbytery of New York extending from the middle of the southern mountains in Orange county and the southern bounds of the Presbytery of Albany, and all the ministers of Dutchess Presbytery. William Timlo, moderator, approved the records at Carbondale in 1830. September 14, 1831, Presbytery met at West Town, A. Thompson, moderator.

In May, 1832, Bethany, Mount Pleasant, Honesdale and Carbondale churches were transferred to the Presbytery of Susquehanna by the General Assembly. October 18, 1832, the Synod of New York and New Jersey, at the request of the Presbytery of Susquehanna, divided said Presbytery, and in-

stituted the Presbyteries of Susquehanna and Montrose. To Susquehanna Presbytery were assigned the churches in Bradford and Luzerne counties. To Montrose Presbytery were assigned the churches of Susquehanna and Wayne counties and the church at Carbondale in Luzerne county. During the schism in the church the Montrose Presbytery and its churches went with the New School movement, and the churches of Susquehanna Presbytery remained with the Old School. In 1870, by changing the boundaries of the Presbyteries in the reunited church, all the territory comprised in the Susquehanna, Luzerne and Montrose Presbyteries, comprising the counties of Wayne, Susquehanna, Bradford, Wyoming, Sullivan, Lackawanna and Luzerne, were united to form Lackawanna Presbytery. This is one of the largest and most influential Presbyteries in the state. It has maintained a Presbyterial missionary since its organization, to look after the feeble churches, and it has also carried on a great work among the foreign speaking population in the coal regions. Rev. Stephen Torrey did most efficient work as Presbyterial missionary for many years.

Honesdale church takes a high rank in the Presbytery and its ministers and elders have been sent to represent the Presbytery in Synod and General Assembly as frequently as they have been from most other churches. Our church began to be recognized under Dr. Rowland and it has been treated generously under Dr. Dunning and Dr. Swift.

Presbytery has met at Honesdale as follows:

Montrose Presbytery.—April 14, 1835, stated meeting; January 30, 1838, special meeting; February 18, 1840, stated meeting; May 6, 1841, adjourned meeting; August 2, 1842, special meeting; June 13, 1843, adjourned meeting; April 15, 1846, stated meeting; April 9, 1850, stated meeting; September 13, 1853, stated meeting; October 19, 1854, adjourned meeting; December 12, 1855, special meeting; June 11, 1856, adjourned meeting; June 29, 1857, special meeting; April 10, 1860, stated meeting; June 25, 1861, adjourned meeting to install Dr. Dunning; stated meeting April 10, 1866.

Lackawanna Presbytery.—Stated meetings April 18, 1871, and September 20, 1875; an adjourned meeting July 12, 1881; stated meeting April 17, 1882; two adjourned meetings May 7, 1884, to install Rev. Mr. Swift, and November 9, 1885, and stated meetings September 23, 1889, and September 16, 1901.

The Montrose Presbytery met at Honesdale for all purposes sixteen times and the Lackawanna Presbytery has met here eight times. The Synod of New York and New Jersey met in Honesdale during Dr. Rowland's time. Also the Synod met in Honesdale in 1864, in Dr. Dunning's time.

A brief account of the different Presbyteries of which Lackawanna Presbytery is composed will be of interest. The first attempt to organize was made by the Congregationalists. In 1802 Reverends Seth Williston, Joel Chapin, David Harrower, Seth Gage and William Stone constituted the Susquehanna Association. This Association issued a circular letter bearing date October 28, 1807, signed by Seth Williston, as moderator, and "Jobe" Bannell, scribe. This letter was projected into the wilderness and its authors explain: "If this letter should fall into the hands of any who are unacquainted with such an association, they are informed that it is composed of a small number of Congregational ministers and churches, living on and near the Susquehanna river in the states of New York and Pennsylvania." This was one of the attempts of mother Connecticut to look after her Congregational children in Northeastern Pennsylvania. Some of these men, particularly Seth Williston and David Harrower, are remembered in Wayne county. David Harrower while on one of his trips through this region organized the church of Salem and Palmyra in 1808. In going through from Connecticut he would follow the old Wyoming Settlers' road, which passed through Wallenpaupack Manor, (Palmyra) and Salem. The Congregationalists soon gave up this territory to the Presbyterians, and these Congregational churches became Presbyterian churches.

The following facts in relation to Seth Williston, David Harrower, Joel Chapin, William Stone, Seth Gage, James W.

Woodward and Waters Warren, are furnished by Miss Mary E. Stone, aged 80, for forty years in the service of the Congregational library, 14 Beacon street, Boston, Mass., through courtesy of W. H. Cobb, librarian:

Rev. Seth Williston was born in Suffield, Conn., April 4, 1770, he graduated from Dartmouth College in 1791 and was ordained June 7, 1797. He preached in Lisle, N. Y., 1801-9; Durham, N. Y., 1810-23, and died at Guilford, N. Y., March 2, 1851. He was sent by the Connecticut Missionary Society to western New York before he was ordained and he performed missionary work while he was pastor. His work in Pennsylvania must have been performed while he was pastor at Lisle, N. Y.

Rev. David Harrower, who organized the Salem church, was sent out first by the Berkshire and Columbia Missionary Society in 1891, or 1892, to Pennsylvania and he labored several years in New York and Pennsylvania. He lived in Steuben county, N. Y., 1828-48, and he died in 1854.

Rev. Joel Chapin was born in Ludlow, Mass., January 13, 1761, graduated at Dartmouth College 1791, was ordained in 1793, and lived in Bainbridge, N. Y. He was twenty years in Pennsylvania and died in Bainbridge, N. Y., August 5, 1845.

Rev. William Stone was born at Guilford, Conn.; graduated at Yale College 1786, and died in 1810.

Rev. Seth Gage was born at Cromwell, Conn., February 9, 1747, and was graduated at Yale College 1768. He preached at Canton Center, Conn., 1774-78, and lived at Windsor, N. Y., 1800-7 and died there in 1821.

Rev. James W. Woodward was born in Hanover, N. H., February 6, 1781, and graduated at Dartmouth College 1798. He was ordained Sept. 23, 1802, and preached in New York and Pennsylvania for two years, afterwards in Waterbury, Vt. He died July 29, 1847. Such in brief is the history of the Congregationalist ministers, who set up their tabernacle in the wilderness with faith in God, in 1802, it being the first attempt at organization in the field now occupied by the great Lackawanna Presbytery.

The second attempt of the Congregationalists was in organizing the Luzerne Association at the house of Rev. Ebenezer Kingsbury at Harford, Susquehanna county, November 2, 1810. Four ministers were present, Rev. E. Kingsbury, Harford, Susquehanna county, Rev. Ard Hoyt, from Wilkes-Barre and Kingston, Rev. Manasseh Miner York, from Wysox, Bradford county, and Rev. Joel Chapin. The second meeting of this association was held at Kingston at the house of Deacon Daniel Hoyt, September 11, 1811. At this meeting the church of Smithfield and the church of *Salem and Palmyra joined the

*The church of Salem was the only church in Wayne county that ever belonged to the Luzerne Association.

association. Nine churches were now in the association with an aggregate membership of 134 males, 176 females and 517 baptized children.

In the attempt to carry out the theory of the independency of each church in accordance with the Congregational form, these struggling communities in the wilderness found some difficulty. A more organized effort was better adapted to reach these people. In this connection Rev. Charles C. Corse in his history of Susquehanna Presbytery says: "The association must often have felt the awkwardness of its position. At one time we find them attempting to carry out the theory of Independency, that the essence of the ordination was not in the laying on of the hands of the Presbytery, but in the call of the people. * * At other times we find the association ordaining and installing men as an association, without leaving it to the churches to do this by a council selected by the church and the candidate for installation, as was the practice of the church in New England. In this unsettled state of their theories and their practices, they began, as early as 1815, to consider the expediency of uniting with the Presbyterian denomination." "At a meeting of the association in Colesville, a village in Windsor township, N. Y., September 16, 1817, they resolved to change the name of the Luzerne Association to that of Susquehanna Presbytery." They made no change in form, in fact there was not a single Presbyterian church in this singular Presbytery. March 3, 1821, Rev. M. M. York and Rev. Simeon R. Jones organized a Presbyterian church at Wells, Bradford county, Pa.

At a meeting held in Harford, September 18, 1821, this Presbytery of Congregational churches sought admission into the Synod of New York and New Jersey. The following is taken from the minutes of their meeting:

"The Susquehanna Presbytery, consisting of six ministers able to labor, and two unable, and having under their care twenty-four feeble churches, and covering nearly one hundred miles square, and embracing about 40,000 inhabitants, lament-

ing the needy state of those precious souls, and conscious of their own inability to afford the requisite relief, one year since took under serious consideration the subject of seeking a connection with the churches under the care of the General Assembly. And after much inquiry and prayerful reflection, not being able to devise any plan of equal promise to increase the means of sound Christian instruction in their needy and extensive region and to advance the interest of the Redeemer's kingdom:

1. Resolved, That we seek a connection under the care of the General Assembly.

2. Resolved, That this body will adopt the Confession of Faith and Book of Discipline of the General Assembly.

3. Resolved, That we will seek a connection with the Synod of New York and New Jersey, and endeavor to have the minutes of Presbytery so formed that they may be accepted by the Synod, provided the individual churches be allowed to manage their own concerns in their usual, or Congregational, manner.

4. Resolved, That the Rev. Cyrus Gildersleeve, Rev. Simeon R. Jones, Rev. Lyman Richardson and brother Henry V. Champion, be a committee to carry forward an attested copy of the minutes of this Presbytery to the Synod at its ensuing session in Newark, on the third Tuesday in October, and use their endeavor to obtain the connection desired."

The Synod received the Presbytery in October, 1821, on the "Plan of Union" as it was called. This anomalous Presbytery containing twenty-four churches, only *two of which were organized according to the Presbyterian form, were received into the Presbyterian family.

The ministers were Ebenezer Kingsbury, Cyrus Gildersleeve, Simeon R. Jones, Oliver Hill, Lyman Richardson, Salmon King, Joel Chapin and Joseph Wood. The names of the twenty-four churches cannot be determined with certainty. Some were in New York. Bethany and Mount Pleasant and later, Honesdale church, were connected with Hudson Presbytery. The following appear to have been the churches: Wilkes-Barre, Kingston, Wyalusing, Orwell and Warren, Wysox, Braintrim and Windham, Athens, Smithfield, Wells, Harford, (Bridgewater 1st, now Montrose, Bridgewater 2d, now Brook-

*Bethany, in 1818; Wells, in 1821.

lyn,) Springville, Middletown, Salem and Palmyra now Salem, Lawsville, Gibson, North Windsor, South Windsor, Great Bend, Ararat, Pike, Silver Lake and New Milford. The Presbytery had Wilkes-Barre as its southern limit and Binghamton on the north, one hundred and twenty-five miles apart, Salem and Palmyra on the east and the church at Wells on the west, being one hundred miles apart, comprising a territory larger than the state of Connecticut. These churches asked to manage "their own concerns in their usual or Congregational manner," and they continued as Congregational churches for many years. The church at Mount Pleasant was reorganized as a Presbyterian church in 1832. The Salem and Palmyra church was reorganized by Rev. Joel Campbell and Stephen Torrey, as the First Presbyterian church of Salem in 1832. The Bethany Presbyterian church was organized by Rev. Phineas Camp and Deacon John Tyler, of the Congregational church, of Ararat, in 1818, and it appears to have been the first distinctively Presbyterian church organized in Northeastern Pennsylvania. And here is Deacon Tyler helping a Presbyterian minister organize a Presbyterian church. The fact is the early settlers did not recognize much difference between these two denominations, and it was only a matter of convenience which form of church government should be adopted.

The Susquehanna Presbytery was divided in 1832 and the churches in Wayne became a part of Montrose Presbytery. It consisted originally of seven ministers, E. Kingsbury, J. Wood, J. Chapin, L. Richardson, Daniel Deruelle, Adam Miller and Sylvester Cooke. There were eighteen churches, Harford, Montrose, Great Bend, Ararat, Gibson, Lawsville, Middletown, Silver Lake, Salem, Springville, Brooklyn, Dundaff, Conklin, New Milford, Mount Pleasant, Bethany, Honesdale and Carbondale, the latter being in Luzerne county and Conklin in New York. The first meeting was held at Harford, November 13, 1832. In speaking of the Salem church Rev. Adam Miller in his history of Montrose Presbytery says: "That church of Salem and Palmyra — we utter the title with a kind of rever-

ence. The composite name has about it an air both of antiquity and sacredness. A very Tadmor in the wilderness it was with the Tabernacle of God in it."

The Presbytery of Luzerne was organized in 1843 to supply the need of the anthracite coal regions. This Presbytery had no particular connection with the churches in Wayne county until the reunion of the Old and New School Presbyterians in 1870, at Pittsburg, when the historic Presbyteries of Susquehanna, Montrose and Luzerne were consolidated into the Lackawanna Presbytery, comprising Northeastern Pennsylvania, with the wealthy churches of the coal region, making it one of the strongest Presbyteries in the land. Old Father T. P. Hunt, the great temperance lecturer, Dr. N. G. Parke, Dr. S. C. Logan, Rev. C. C. Corse, Rev. Mr. Thomas, Rev. Dr. Stewart, Rev. C. S. Dunning, Rev. S. F. Colt, Rev. Adam Miller and many others will be remembered in connection with these Presbyteries.

June 21, 1870, twenty ministers and six elders met at Spring Garden Presbyterian church, in Philadelphia, and organized Lackawanna Presbytery. They were ministers, S. C. Logan, D. D., H. H. Welles, E. H. Snowden, William F. Arms, J. B. Fisher, H. J. Crane, James W. Raynor, B. S. Foster, J. G. Miller, Samuel F. Colt, Yates Hickey, E. H. Camp, Darwin Cook, William J. Day, S. P. Gates, H. Armstrong, Albert B. King, David Craft, Clark Salmon, John S. Stewart, and elders, Stephen Torrey, of Honesdale, A. T. McClintock, of Wilkes-Barre, William H. Jessup, of Montrose, S. N. Bronson, of Orwell, James B. Adams, of Troy and A. Wickham, of Towanda.

In a history of Lackawanna Presbytery, prepared in 1887 by Rev. P. H. Brooks, in speaking of the feeble churches he says: "When at times, during these seventeen years, the ecclesiastical cords have weakened and let a few of these vines trail and lie on the ground, and the too hasty judgment has arisen from the dust, that in this vast Presbytery no one cares for our little churches; then one well known man has been our representative. * * * Thus as year by year has rolled around, the Rev. Stephen Torrey has been the only man

who has filled the same offices from the origin of the Presbytery until the present time, viz.: that of treasurer of Presbytery, and he has also labored much of that time as Presbyterian missionary, and when on his 77th birthday anniversary Presbytery laid hands of ordination upon him, in the Honesdale church, setting him apart as an Evangelist, all felt that he had used the office of a ruling elder well, and had purchased to himself a good degree and great boldness in the faith which is in Christ Jesus."

Lackawanna Presbytery held its first regular session in the Honesdale Presbyterian church April 19, 1871. Rev. N. G. Parke moderator, and Stephen Torrey represented the Honesdale church. Their statistical report to Presbytery was as follows: Communicants, 429; added during the year, 42 by profession, and 7 by letter; baptized adults, 19; infants, 5; number of children in Sabbath school and Bible classes, 500; funds collected for foreign missions, \$770; domestic missions, \$726.59; education, \$300; disabled ministers, \$200; freedmen, \$100; contingent fund, \$40; congregational, \$1,000.

Rev. Peter H. Brooks, D. D., very kindly furnishes the following facts: While in Montrose Presbytery Richard L. Seely represented the Presbytery in General Assembly four times, viz.: in 1846, 1855, 1859 and 1861. Rev. C. S. Dunning represented Presbytery twice in the Assembly, in 1864 and 1869, and Elder Stephen Torrey twice, in 1867 and 1870. After the organization of Lackawanna Presbytery Rev. C. S. Dunning and Elder Torrey represented Presbytery in 1871. Elders Torrey and H. M. Seely at Baltimore in 1873. Elder Seely again in 1875. Elder S. Torrey in 1878. Elder W. B. Holmes at Springfield, Ill., in 1882. Rev. C. S. Dunning Saratoga Springs 1883. Elder S. Torrey in 1885, Cincinnati, O. Rev. W. H. Swift 1886, Minneapolis. Elder W. B. Holmes 1891, Detroit, Mich. Rev. W. H. Swift 1893, Washington, D. C. Elder A. Thompson 1894, Saratoga Springs. Elder R. M. Stocker 1898, Winona, Ind. Rev. W. H. Swift, D. D. 1903, Los Angeles, Cal., but did not attend owing to sickness in family. Elder Horace C. Hand

New York, Fifth Avenue, 1902.

Prior to 1884 Synod was composed of pastors and elders from different churches, but now a certain number are elected by Presbytery. Lackawanna Presbytery has been represented from Honesdale church by Rev. W. H. Swift and Elder S. Torrey in 1884, by Elder Torrey in 1885. Elder Thompson in 1886. Rev. Stephen Torrey in 1887. Rev. W. H. Swift and Elder A. Thompson in 1889. A. Thompson 1891. Elder J. T. Ball 1895. Elder A. Thompson 1898. Elder R. M. Stocker 1901. Elder John T. Ball 1903. In the earlier years R. L. Seely represented the church in Synod in 1844, 1846, 1848 and 1857. I. P. Foster in 1837.

Our church has generally been represented in Presbytery by our pastor and one elder. Only a few times in its history, particularly in recent years, has it been without a representative at both spring and fall meetings of this important governing body. All of the elders in the church are called upon in regular alphabetical order to represent the church at these meetings. This is done in order that none of the elders shall be omitted from the honors and responsibilities of this service.

Lackawanna Presbytery in 1904 had 84 ministers, 368 elders, 73 deacons, 16,029 members and an enrollment of 16,966 in its Sunday schools. It contributed for congregational expenses in 1904, \$237,553. Home missions \$21,586. Foreign missions \$14,621. Education \$3,768. Sunday school work \$1,677. Church erection \$2,225. Relief fund \$2,349. Synodical aid \$2,363. Aid to colleges \$913. General assembly \$1,991.56. Miscellaneous \$9,817. There were added to the churches on examination 827, by letter 403, and dismissed to other churches 475. These large sums of money, aggregating nearly \$300,000, are contributed annually by the churches of Lackawanna Presbytery. The value of the church property of this Presbytery would have to be expressed with seven figures. With all this wealth and adaptation for work the question may well be asked whether the church is doing all that it should for the elevation of the human race. Lackawanna Presbytery has

an immense population of immigrants from southern Europe speaking a dozen different dialects, that need to be educated in our customs and language and most of all they need religious instruction. Rev. Dr. Logan is chairman and A. W. Dickson is treasurer of a committee of Presbytery that is doing a great work in educating and evangelizing these people.

The following note appears appended to the minutes September 18, 1904. R. M. Stocker, delegate, reported that important business was transacted at Presbytery, that proposed amendments to Chapter XIII of the Book of Discipline relating to judicial commissions was approved, that the Presbytery discussed the matter of allowing one Presbytery to be established within the territory embraced in one or more Presbyteries now established. This matter and another matter relating to union with the Cumberland Presbyterians were postponed until spring session. The evangelistic committee reported in favor of inaugurating evangelistic work throughout the coal regions extending from Forest City to Nanticoke. The evangelistic committee was enlarged and instructed to secure the cooperation of all the evangelistic churches throughout the entire Presbytery, embracing a population of 300,000 people. This is the first time that Lackawanna Presbytery ever moved as a body in evangelistic work. In furtherance of that work, a meeting of as many ministers and elders as could find it convenient to attend was held at the Second Presbyterian church at Scranton. At this meeting certain plans were formulated and sent to the pastors of the churches throughout the Presbytery. Rev. W. H. Swift, D. D. and Elder R. M. Stocker attended the spring Presbytery at Carbondale. At this meeting the overtures permitting separate Presbyteries and favoring union with Cumberland Presbyterians were adopted. The first by a vote of 27 to 20 and the last by a vote of 33 to 16. Dr. Logan and some others entered their protests against this action. Dr. Logan's work began among the colored people and he brought the first six colored delegates into the General Assembly that ever sat in that judicatory, but this action is only permissive and colored

people are not excluded from the General Assembly by this action. There are some eighty churches in the Presbytery and only forty-four had reported to the evangelistic committee. Those reporting showed that 950 persons had been received into the church on profession during the year, while last year the total number received throughout the entire Presbytery was 827. The Honesdale church held special services in accordance with the recommendation of Presbytery for four weeks in the chapel. These services were conducted by Rev. Dr. Swift, assisted by Rev. Dr. Joseph Odell, of Birmingham, England, and Richard Roberts, a member of this church, preaching at Bethany.

The session of Honesdale church recommended Mr. Roberts to the Presbytery for license as a local evangelist. This recommendation was presented to Presbytery by delegate Stocker and the license was granted and Mr. Roberts was taken under care of Lackawanna Presbytery and put in charge of Rev. Dr. Swift who will direct his studies. Dr. Logan mentioned the fact, that at one of their kindergarten schools established for the education of foreign speaking people there were nineteen different languages spoken among eighty pupils. There are 100,000 or more of these people in the coal regions. Many of them are Calvinists and the church has a great work to do for these people. They look upon this country as the land of opportunity and they have come to stay. They are not only invading the coal regions but they are locating on farms, some of them in Wayne county, and the future of our country is largely in their hands. Here is home and foreign missionary work at our very doors which we neglect at the peril of our institutions. The assertion was made in Presbytery that there are 30,000,000 of people of foreign birth in the United States of America. At the rate these people are coming to our shores there is danger that our manners and customs, our religion and institutions will be entirely changed, but if we do our duty the grand heritage which was bequeathed to us by our ancestors will not be lost. Lackawanna Presbytery has expended many thousands of dol-

lars in this work, with good results. At the last Presbytery a Magyar was ordained to the Christian ministry and an Italian was taken under care of the Presbytery. Mr. Hambroski, who speaks a number of languages, and several others are constantly going up and down the valleys of the coal region organizing these people into churches and teaching them.

When the Congregationalists first organized in the wilderness the population of Northeastern Pennsylvania consisted largely of New England settlers with a few Germans and Irish, later Welsh and Cornish English were added and for the last thirty years thousands of immigrants from Southern Europe have located within the bounds of Lackawanna Presbytery. The composite character of the work forced upon us is indicated by the ordination of four young men at the Presbytery at Carbondale in 1905, representing as many nationalities, viz.: One American, one Magyar, one Welshman and one Syrian. In addition to this one Italian and one Welshman speaking English, were licensed as evangelists. The church is moving in line with her duties and another generation will see the results.

The following is the report of the Presbyterian church of Honesdale, for the year ending March 31, 1905;

Dismissed to other churches.....	4
Added to the church.....	55
Deaths.....	4
Reserve roll.....	6
Elders.....	8
Deacons.....	3
Baptisms.....	32
Sunday school membership.....	504
Membership of church.....	624

The membership when Dr. Swift assumed the pastorate, in 1884, was

344.

FINANCIAL REPORT.

Home Missions.....	\$ 896 00
Foreign Missions.....	475 00
Education.....	30 00
Sunday School Work.....	55 00
Church Erection.....	30 00
Relief Fund.....	30 00
Temperance.....	10 00
Freedmen.....	70 00
American Bible Society.....	27 91
Aid for Colleges.....	30 00
General Assembly.....	58 00
Miscellaneous.....	198 00
Congregational.....	8,364 00
Total.....	\$10,273 91

Total amount raised by the church, during the past twenty-one years, is \$220,049.57, an average of \$10,478.55 per year, about one-half of which was expended outside of Honesdale.

The first floor of the chapel has been newly carpeted, at an expense of some \$150, and this the Sunday school has paid.

At a meeting of the session of the Presbyterian church, held April 15th, the following was unanimously adopted:

To THE PRESBYTERY OF LACKAWANNA:

The session of the church earnestly ask that Richard Roberts, of Bethany, a member of our church, be taken under the care of the Presbytery, as a local evangelist. He is a young man of earnest piety, consecrated to the work of Christ, and possessing gifts especially fitting him for the sacred office.

The following statistics of church membership in comparison with population will be of interest. Taken for every decade:

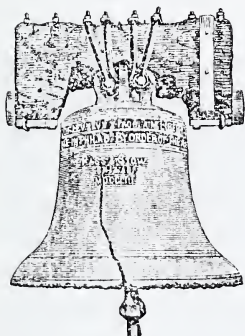
Date.	Population of Honesdale.	Church members.	Total to date.	Sunday School.	Total contribution.
1830	433	23	23	30*	\$ 500 00*
1840	1086	175*	229	100*	1500 00*
1850	2263	250*	417	150*	3000 00*
1860	2544	275*	578	200*	5000 00*
1870	2654	432	781	500	7482 85
1880	2620	350	946	500	6845 34
1890	2816	450	1170	643	12311 45
1900	2864	580	1497	467	7421 00
1905	2950*	600	1687	500	10273 91

The Honesdale church and all of the churches in the Presbytery are ever advancing onward and upward. The Presbyterianism of Princeton, Auburn and Union Seminaries, grafted on to the Congregationalism of Puritan New England, makes an aggressive, stalwart Christianity, whose influence is for the uplifting of the masses both at home and abroad. It is a type of Christianity that believes in missions, both home and foreign. "Go ye into all the world and preach the Gospel to every creature," is to them no unmeaning command.

*Those marked with a star are estimates.

CHAPTER VIII.

LIBERTY, CALVINISM AND OLD-TIME MINISTERS.



No history of the struggle for existence which characterized the pioneer churches would be complete without giving a pen portrait of the old-time minister. The Colonies were settled principally by dissenters from the established churches in the old country. True there was a certain number of Catholics and Episcopalians, principally in Maryland and Virginia, but the great body of the American Colonists had fled from oppression at home and came here to make a home in the wilderness where they could worship God according to the dictates of their own consciences. The Scotch and Irish Presbyterians, French Huguenots, Dutch Reformed, Congregationalists and Baptists, all Calvinistic and impregnated more or less with austere Puritanism, were the dominating forces in America at the time of the Revolution. Philip Embury preached to a handful of Methodists in an attic in 1766 and in 1773 they claimed one hundred and sixty members, consequently the Methodists were not in the Revolution in any force. Its great founder, John Wesley, was true to his own country and wrote against the Americans, little realizing that in free

America the greatest extension of his church would be made. The Adamses, shrewdly planned to have George Washington Commander-in-Chief of the rebel forces in order to placate Virginia and the South, and there were a number of staunch supporters of the American cause among the Episcopalians, but the great body of them were among the loyalists almost from necessity. There was no American Episcopal church then, it was the Church of England, and the King was recognized as nominal head of the church, consequently a rebellion against the King was a rebellion against the head of the church. The American revolution was essentially a Calvinistic Dissenters' rebellion. The Catholics assisted because they were ready to oppose England on general principles any time, and they rendered good service in the fight for independence.

Bancroft says: "Calvinism saw in goodness infinite joy, in evil infinite woe, and, recognizing no other abiding distinctions, opposed secretly, but surely, hereditary monarchy, aristocracy and bondage." The famous Mecklenburg Declaration was drawn up by Ephraim Brevard, a ruling elder of the Presbyterian church and a graduate of Princeton, nearly a year before the famous Declaration by Jefferson. The only minister that signed the American Declaration of Independence was Rev. Dr. John Witherspoon, a lineal descendant of John Knox, and president of Princeton College. When the moment of signing had come and some were hesitating, he delivered an appeal in which he said: "That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in the house. He that will not respond to its accents, and strain every nerve to carry into effect its provisions is unworthy the name of a freeman. For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged on the issue of this contest. And although these gray hairs must soon descend into the sepulchre I would infinitely rather they should descend thither by the hands of the public executioner than desert at this crisis the sacred cause of my country." It was in the

spirit of this Presbyterian minister that the Dissenters revolted, and there was reason for it. In 1815 John Adams wrote: "The apprehension of Episcopacy contributed, fifty years ago, as much as any other cause to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional power of Parliament over the Colonies. Passive obedience and non-resistance in the most unqualified and unlimited sense were the principles in government; and the power of the Church to decree rites and ceremonies, and the authority of the Church in controversies of faith, were explicitly avowed. In Virginia the Church of England was established by law in exclusion, and without toleration of any other denomination. In New York it displayed its essential character of intolerance. Large grants of land were made to it, while other denominations could obtain none; and even Dr. Rodgers' congregation in New York, numerous and respected as it was, could never obtain a legal title to a spot to bury its dead." In this same letter he says the dread of Episcopacy was one of the chief causes of the revolt of the Colonists against Great Britain. This thing was well understood in England where, in Parliament, Horace Walpole said, "the Americans had run off with a Presbyterian parson," and Goodrich in his history of the United States says, "The bishops sitting in a row in the House of Lords voted against the Americans to a man and were in favor of putting them down with fire and the sword."

The Calvinists in revolting against Episcopacy in America were only continuing a contest of centuries. The same contest had been waged in Switzerland, Holland, Scotland and England, viz.: The right of private judgment on the part of each individual in matters of faith and practice. An eminent English author says: "The first circumstances by which we must be struck is that Calvinism is a doctrine for the poor and Arminianism for the rich," and Bancroft says "a richly endowed church always leads to Arminianism and justification by works." The prelatical or Episcopal form of church government, which

has always been connected with Arminian doctrines, asserts that all church power is vested in the clergy; while the republican form, which has always accompanied Calvinistic doctrines, asserts that all church power is vested in the church, that is in the people. If all power be in the clergy, then the people are practically bound to passive obedience in all matters of faith and practice; but if all power be in the church, then the people have a right to participate in all matters pertaining to questions of faith and practice. The one system leads to monarchy, the other to democracy. On this point Dr. Charles Hodge says: "The theory that all church power vests in a divinely-constituted hierarchy begets the theory that all civil power vests of divine rights, in kings and nobles. And the theory that church power vests in the church itself, and all church officers are servants of the church of necessity begets the theory that civil power vests in the people. These theories God has joined together, and no man can put them asunder. It was therefore by an infallible instinct that the unfortunate Charles of England said, 'No bishop, no king'; by which he meant if there is no despotic power in the church, there will be liberty in the state." The idea that the Americans revolted alone on the ground of taxation without representation is erroneous. The Colonists fled from oppression at home and came to America to establish civil and religious liberty. It was an old contest that was resumed at Lexington which finally triumphed at Yorktown. If the Revolutionary war was waged to escape a few paltry dollars taxation then it were an ignoble strife, but if it was waged for human liberty, civil and religious, it becomes one of the most sublime contests in all history. To the close student of American history there can be no doubt as to what the great underlying principles of that contest were, and these principles should be taught to our children in order that they may understand at what a cost the liberties which we enjoy were purchased.

Prof. Briggs in his *American Presbyterianism* says: "The struggle for independence involved a religious struggle to which

Presbyterianism was committed from the start, and for which it was resolved to make every sacrifice. The sacrifices were great but the reward was vastly greater, for the spirit of the conflict animated American Presbyterianism with new vigor, so that it became preeminently the church of constitutional government and orderly liberty. The ecclesiastical polity of the Presbyterian churches influenced the government of the state, and the government of the American Presbyterian churches was in no slight degree assimilated to the civil government of the country."

The independence of the Colonies carried with it the separation of church and state, but some of the weaker sects feared that the Presbyterians would take advantage of their preeminence and make the Presbyterian church the established church of the Middle Colonies. These apprehensions were allayed by the Synod of New York and Philadelphia in 1783 when they solemnly and publicly declared that they ever have and still do renounce and abhor the principles of intolerance, and further declaring that every member of society ought to be protected in the full and free exercise of his religion.

It is not within the limitations of this work to further pursue this interesting work of Presbyterianism. The churches that were established by the pioneer ministers in this region were very liberal and democratic in their government. Everything of importance was decided in congregational meeting. In fact the government of the Presbyterian churches in Northeastern Pennsylvania has followed the Congregational form more or less. It will be remembered that when the Congregational churches became Presbyterian they asked to manage their own concerns in their usual or Congregational manner. These churches were reorganized as Presbyterian churches after a time, still there lingered in their charters and customs many Congregational methods. The Honesdale Presbyterian church was never a Congregational church, but its charter gives the congregation great power, even a pewholder, who is not a communicant, has many privileges. He may, if of legal age and a contributor, vote for trustees, and for a pastor, on the subject

of appointing committees and authorizing expenditures on the church property, also on many other matters. The rule laid down by the General Assembly is that "no person shall be entitled to vote who refuses to submit to the censures of the church regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to all its necessary expenses." It will be observed that the charter is more liberal than the rule of the General Assembly, but it is probable that our charter and the customs of the church will be followed unless some evil should result therefrom. It has been the custom in the Honesdale church to appeal to the congregation in every important matter, and if the congregation does not proceed with a great degree of unanimity, it is customary not to proceed further along that line. This constant appealing to the congregation, by the elders and trustees, gives each individual in the church an opportunity to be heard in all important matters.

The minister under the democratic government of the Colonists occupied an important position. While New England was not under a Theocracy like the ancient Hebrews, it was the intention of the people to conform to the teachings of the Bible as they understood it, in framing laws for their government. These enactments have been termed blue laws, by men who take more delight in breaking the ten commandments than in keeping them. The ministers, in those days, were looked upon with a certain awe and reverence that does not exist among the people now. They were usually the most highly educated men in the community, and they were leaders in educational as well as religious matters. Before the county superintendency was instituted ministers were generally on committees, in their several localities, to examine teachers as to their qualifications to teach; and they visited the schools more or less, and generally speaking they were given prominence in every laudable undertaking. The first ministers in Northeastern Pennsylvania were missionaries that were sent out by the Congregationalists and Presbyterians. The Baptists and Methodists also had ministers

itinerating through this wilderness, known as the Beech Woods.

The Presbyterian ministers, as they began to locate, were often furnished with a parsonage house and barn, together with ten or fifteen acres of land, here with his horse, cow and chickens he was indeed passing rich, at three hundred dollars a year. There was no need for his congregation to petition him to pray for rain, for he knew when showers were needed from his own experience. In fact his glebe of land with its attendant labors placed him and his good wife in sympathy with a majority of his congregation, as far as having similar experiences in the same occupation was concerned. He was in position to apply the parables taken from the husbandman's occupation with added force, and he understood all the trials and disappointments in connection with the occupation of his hearers. He knew how to live economically and it is wonderful how many of these ministers reared large families and educated them well, on some three or four hundred dollars salary. A brief notice of some of these pioneer ministers is not out of place in this volume.

Rev. Ebenezer Kingsbury itinerated all over this region, and he had a son who was an elder in this church. It is fitting that he should be noticed. He was born at Coventry, Conn., August 30, 1762, and graduated at Yale in 1786. He studied theology and in 1809 was sent into Northeastern Pennsylvania by the Connecticut Home Missionary Society. He was installed the first pastor of the Harford Congregational church August 3, 1810, and continued in that relation until 1827. During all this time he spent one half of his time doing missionary work in the surrounding country. In this work he traveled over a large part of Bradford, Susquehanna, Luzerne and Wayne on horseback, by marked trees and bridle paths, preaching in log cabins, barns and school houses. As a preacher he was grave and deliberate in manner and instructive in matter. In social intercourse he was affable, unassuming and regardful of the feelings of others. These characteristics made him a welcome visitor among the settlers in the wilderness. The Lu-

zerne Association of Congregationalists was organized in his home at Harford in 1810. He loved to look up the families scattered among the hills where he was ever welcome. Hence it is not surprising to find that he organized more of the churches of the old Montrose Presbytery than any other man. He died March 24, 1842, aged 82, and is buried in Harford cemetery. His wife died in 1859, aged 88. Her house was ever open to the sons and daughters of want. He had four sons, Williston, Payson, Samuel E., that remained in Harford, and Ebenezer who came to Honesdale and took charge of the Wayne County Herald.

Rev. Adam Miller, who succeeded Kingsbury, was the Nestor of Montrose Presbytery. He was present when Honesdale church was organized and was generally well known throughout the Presbytery. He was born at Canajoharie, N. Y., January 13, 1807, graduated at Union College in 1824 and at Auburn Theological Seminary in 1827. He preached one year at Owego Falls and was married to Annie B. Curtis in 1828. That same year he went to Harford while in his 21st year, and on the 28th of April, 1830, he was installed pastor of Harford church. His ministry continued at a salary of about five hundred dollars for fifty-three years. During that time he preached not less than eight thousand sermons, attended six hundred funerals, married six hundred and thirty-five couples and received into the church about five hundred and eighty members. He preached until November and died in December, 1881. Three of his daughters reside in Honesdale, Julia being the wife of Edwin F. Torrey Cashier of Honesdale National Bank.

Rev. Phineas Camp was born at Durham, Conn., February 18, 1788. He graduated from Union College in 1811, and studied Theology at Princeton. After completing his studies he taught a classical school in Orange county, N. Y. July 15, 1817, he was ordained as an Evangelist by the Presbytery of North River, and sent into Wayne county in 1818 where he labored for a time in Bethany and Salem. September 22, 1818,

he organized the Presbyterian church at Bethany, which was the first distinctively Presbyterian church organized in Northeastern Pennsylvania. The old churches at Wilkes-Barre, Wyalusing, Salem and elsewhere were Congregational churches and were not reorganized as Presbyterian churches until after this date. Rev. Gideon N. Judd assisted Mr. Camp in conducting revival services at Bethany and the people became attached to Mr. Camp and they circulated a subscription and pledges were secured to the amount of \$400 for two-thirds of his time. This subscription was so worded as to imply an independence from all ecclesiastical control and was declined by Mr. Camp as injudicious for both people and pastor. He strongly advised the Christians to connect themselves with some recognized church organization, and after free discussion of the form of church government most desired they finally decided to organize a Presbyterian church, which was done as before noted. How much Honesdale Presbyterian church owes to the firm stand taken by Rev. Phineas Camp at this important juncture can never be known, but as Presbyterians, probably we should say it was foreordained to be so and that is enough for us to know. Rev. Mr. Camp afterwards labored within the bounds of the Presbytery of Erie, part of the time as Evangelist and part of the time as settled pastor, then he moved to Dixon, Ill., where he died January 30, 1868, aged 80.

Rev. Worthington Wright, the first settled pastor of the Congregational churches in Wayne county, was born in the town of Windsor, Berkshire county, Mass., June 16, 1785. His grandfather, Asa Wright, was an architect and planned and superintended the erection of Dartmouth College, New Hampshire. His father, Asahel Wright, subsequently graduated at that college, and after completing a medical course, was appointed a surgeon in the United States Navy during the War of the Revolution. He settled in Windsor and reared a large family. He had eight sons all of whom were professional men. At one time he and six of his sons were engaged in the practice of medicine. Dr. Uriah Wright, of Mount Pleasant, and Dr

Erastus Wright, of Salem, were two of these sons, and both of them were efficient members of the Presbyterian church, Dr. Uriel Wright being an elder in Mount Pleasant church and Dr. Erastus Wright was prominent in the Salem church. His daughter, Mary, was the wife of Rev. A. R. Raymond, who labored in Salem and Sterling for many years. Rev. Worthington Wright graduated at Williams College in 1806. He was ordained at Woodbury, Conn., as a Congregationalist in 1811. After about a year he was troubled with inflammation in one of his eyes and was dismissed. When his eyesight improved in May, 1812, he was sent by the Connecticut Congregational Society to preach in the different settlements in Wayne county. After he had labored a few months it was proposed that he become the settled pastor of the Congregational societies of Salem, Palmyra, Dyberry and Canaan, for a period of four years, devoting half of his time between these towns and the other half to labors in destitute portions of the county. Subscriptions were accordingly circulated resulting in obtaining from residents of Dyberry, including Bethany, \$162; of Salem, \$42.50; of Palmyra, \$25; of Canaan, \$27.50—in all \$257, a sum considered ample for the purpose. In these subscriptions it was conditional that Mr. Wright should reside at Bethany, or in Dyberry township. The Salem subscribers agreed to double their subscription if he would make that township his home, but Bethany was the county seat and its people prevailed. After procuring this sum a committee consisting of Jason Torrey, of Bethany, Dr. Lewis Collins, of Cherry Ridge, Joseph Woodbridge, of Salem, and Col. Asa Stanton, of Canaan, was appointed to negotiate with Mr. Wright in relation to his proposed settlement. On the following day, December 23, 1812, he consented to accept the offer conditional upon the consent of the Missionary Society, and this was given. May 26, 1813, Rev. Worthington Wright was installed at the Court House in Bethany, in the presence of a large assemblage of people, the first pastor of the scattered Congregationalists in the Beech Woods of Wayne county. As people did not hesitate to go ten

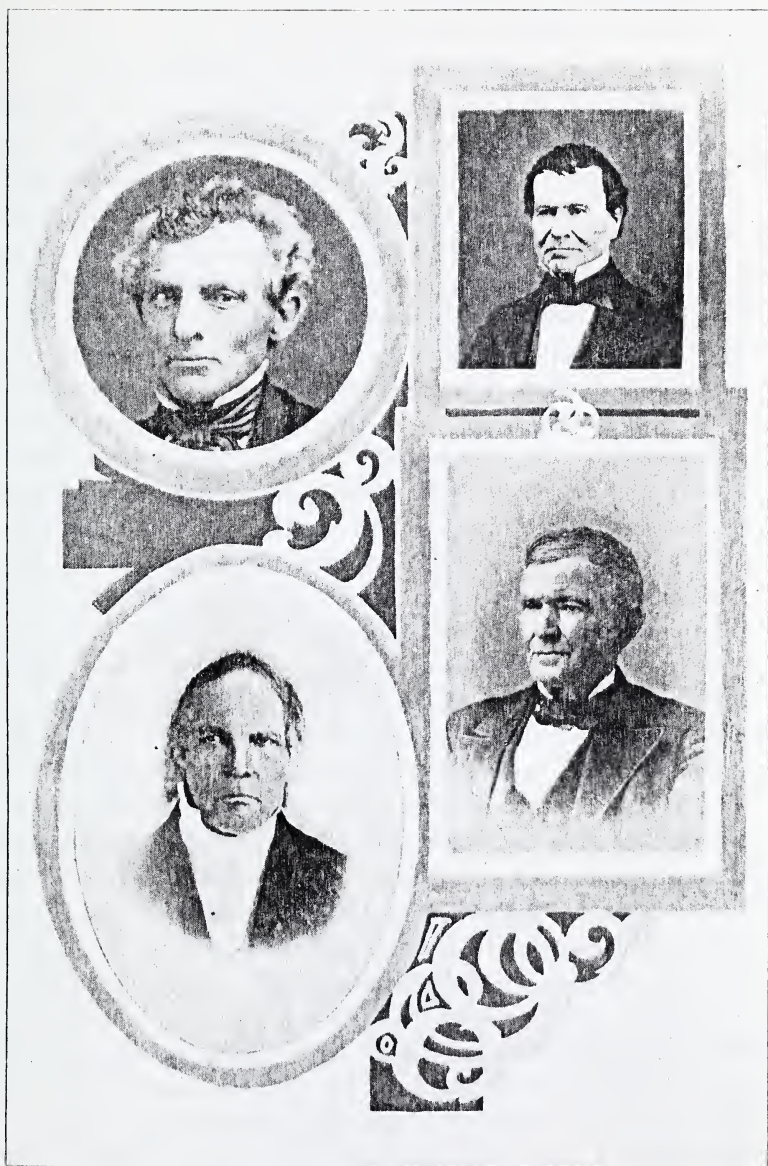
or fifteen miles to church in those days, it is altogether probable that representatives of all these scattered societies were present on this auspicious occasion. The liberality of the subscriptions, considering the poverty of the people and the scarcity of money, shows with what eagerness these dwellers in the wilderness welcomed the regular ministrations of a pastor. There were no churches in the county at that time of any denomination. The preaching was held in the Court House, private dwellings and log school houses. The Bethany church was not erected until 1822-4. Mr. Wright traveled long distances over wilderness roads, proclaiming the gospel wherever he could get a hearing in the county, and the Congregational church at Mount Pleasant was organized by him and Rev. Ebenezer Kingsbury, of Harford, January 26, 1814, with sixteen members, nine uniting by profession and seven by letter. It was on his recommendation that his brother, Dr. Urial Wright, came to Mount Pleasant. Mr. Wright's eye troubled him again after laboring here about three years and he gave up the ministry, and studied medicine which profession he followed for about fifteen years. He resumed preaching in 1838 and was pastor at Woodstock, Vt., 1838-50, and at Charlestown, N. H., 1852-5. He next went to reside with his son at Fredonia, N. Y., and died at Buffalo, N. Y., October 28, 1873, aged 88. Such was the varied and honorable career of the first pastor of the Congregational and Presbyterian churches in Wayne county.

Among the old-time ministers in Wayne county Rev. Joseph Barlow deserves more mention than we have data to give. Rev. Mr. Barlow came to the Presbyterian church from the Protestant Methodists. He was an aggressive Englishman and emphasized the letter "h" where Americans do not. John Mitchell, of Salem, told a good anecdote of him which occurred while he was preaching in Salem and Palmyra. Among the early members of the church at Palmyra were the Bingham, of Wallenpaupack settlement. Hezekiah Bingham, Sr. and Hezekiah, Jr. were among the first members in 1808. Along about 1838-40, when Mr. Barlow was preaching at that place, there was one,

Dolph Bingham, who had said that no one should ask the blessing at his table. He had become a skeptic, in fact, but the Paupack people were hospitable and Mr. Barlow was there at his table. He knew what Bingham had said but that did not deter him. As he sat down to the table he said very deliberately sounding the "h" in Bingham, "Brother Bing-ham it is my custom to return thanks before I eat," and he immediately did so before the astonished Bingham could raise any objections. This was the manner in which some of the old-time preachers bade defiance to sinners. Mr. Barlow afterward preached at Liberty and Franklin, in Susquehanna county. The parsonage took fire and as he opened a door he was caught by the blaze and perished.

Rev. Lyman Richardson is one of the most remarkable men that ever labored in Northeastern Pennsylvania, both as teacher at Harford and elsewhere, and as revivalist, he did a vast amount of good. He was one of the most sincere men in the state and his influence for good through his school and preaching extends to this day. Jason Torrey's family all attended his school, besides they had a school in Honesdale at one time. There were three of the Richardsons, Lyman, Preston and Willard. All of them were great teachers, and excellent men. Some of the most prominent men in Northeastern Pennsylvania were instructed by these earnest Christian teachers. Rev. Lyman Richardson assisted in revival work in Wayne county. The good influence of the righteous man never ends.

Rev. Albert R. Raymond is a minister that should not be forgotten in any history of Presbyterianism in Northeastern Pennsylvania. He was born in Chenango county, N. Y., November 5, 1806. His father died when he was young and he was taken by his grandfather Lathrope to Malta, N. Y. His grandmother instructed him in Bible reading, Sabbath keeping and church attending. He graduated from Union College in 1831 and subsequently from Auburn Seminary. Rev. Dr. Eliphalet Nott was President of Union while he was there and he ever spoke of him in the highest terms. He preached at



REV. A. R. RAYMOND
JASON TORREY

REV. WORTHINGTON WRIGHT
REV. E. O. WARD

Nelson for a time also at Liberty and Franklin in Susquehanna county, here out of a membership of about seventy, over fifty of them were descendants of seven Smith brothers, and a rare old family they were according to Mr. Raymond's testimony. It was customary to have a sermon in the morning and after a short interval another sermon in the afternoon. During the interval most of the congregation repaired to the horse shed where they ate their dinners and discussed the morning sermon. They were genuine dissenters, and as may be inferred, they did not hesitate to criticise anything that had been said contrary to their views. "Uncle Ephraim" had a weakness of the eyes which caused him to wipe them occasionally with his hand and as he threw the water from his hand his fingers would snap together with a loud noise. Whenever he was agitated this snapping was more frequent. One day it was quite noticeable in church. After the sermon was concluded he arose and remarked to Mr. Raymond: "I don't believe one word you have said." Mr. Raymond asked the session to remain, and among them was a brother and other relatives of "Uncle Ephraim." Finally after sitting there awhile one of them asked what they were called together for. Mr. Raymond told them he thought there was reason enough if he did not preach the truth. "Oh 'Uncle Ephraim' will be all right," said they, and they would pay no further attention to it but went home. No matter how much they differed from the minister they always came to church and there they fought it out. Mr. Raymond had a drunken elder at one of his preaching places and he got old Father Hunt to talk. He gave one of those masterly temperance addresses in which he pictured the drunkards traveling on the road to perdition and at the tail end of the heap there comes a drunken elder, staggering along. This lecture cost Mr. Raymond his place. He came to Salem in 1844 and occupied that pulpit until 1863 when he resigned, but continued at Sterling until 1868. He was a wiry man standing erect, with a large nose and mouth and a decided chin, indicating great will power. He had an exalted idea of the ministry and was somewhat austere

and reserved in his manner to those who did not know him intimately. He always entered the pulpit in a swallow-tailed full dress coat, and no one ever presumed to be too familiar with him. His life and conversation were singularly pure, however, and to those who knew him best, he was a very companionable man. He was naturally taciturn and he lacked that *savoir faire* which wins friends readily, consequently he was liable to be misunderstood. His mind was speculative and better fitted for delving into the mysteries of nature and Providence than it was for simple and plain discourse, consequently he was often lost in the mazes of his own speculations. He was so frequently lost in this manner that his despairing exclamation, "There are strange things in nature and Providence and why things are so we cannot tell," became a well worn proverb in the community. He married Mary, a daughter of Dr. Wright, of Salem. The family are all dead but one, Helen, the wife of S. W. Cook. Two of his grandsons, Frank and Claude, sons of James D. Stocker, reside in Jermyn, Pa. Mr. Raymond died in 1888, aged 81. He never had only about \$300 salary a year and a glebe of land and parsonage, but he educated his children and left an estate of several thousand dollars; part of it however came through his wife, and he bequeathed a portion of this to the missions of the church. In the later years of his life he meditated much upon the Scriptures and became a very spiritually minded man.

Rev. Elias O. Ward, who for so many years was pastor of Bethany Presbyterian church, was an old-time minister of power and efficiency who must not be forgotten. He was born at Chatham, Morris county, N. J., February 5, 1810. He removed with his parents to Bethany in 1825, and worked there for years at the trade of a hatter. He began to study for the ministry with Rev. Preston Richardson, of Harford, under whose tutorship he was prepared for college. He graduated from Hamilton College in 1838, and from Auburn Seminary in 1841. He became pastor of the church at Dundaff that same year, remaining there twelve years. In 1853 he came to Bethany where he

remained until his death, January 9, 1899. He preached at Bethany about forty years when old age compelled him to relinquish the pastorate, but he continued to superintend the Sunday school for some time after he stopped preaching. About 1859 Mr. Ward was appointed to fill a vacancy caused by the resignation of S. A. Terrel as county superintendent of the common schools. After that he served two full terms by election. He was an uncompromising temperance man and had decided views in relation to dancing and other amusements. At the time he was superintendent, a teacher, at a spelling school in Salem,* allowed dancing at the intermission in the school house, one of the boys furnishing all the music that was furnished by whistling. Some one reported it to Mr. Ward and he annulled her certificate and the directors turned her out of the school. His wife, Jemima Farrar, of Hartford, was a good woman. He lost one son in the Civil War and his son Edward O. Ward is a resident of Newark, N. J., and Mary E. is the wife of Dr. Reed Burns, the skillful surgeon, who now resides in Scranton, and whose son, Edward, practices medicine in Honesdale.

Nearly all of the original members of the Presbyterian churches in Wayne county were of New England origin, and most of them were Congregationalists. They were stalwart Christians of the Puritan type—men and women of character. Among the founders of the Salem church in 1808, were Joseph Woodbridge, Elijah and Luther Weston, and George Goodrich.

*Note. This happened in the school that the writer attended. The teacher was a pleasant, blithesome young lady who enjoyed the pleasures of life. The boy that whistled sat next to me. The teacher cried when she heard her fate. The whistler musician whispered "I feel sorry for her, don't you?" I certainly did, but my friend was alarmed about something else, he had recently joined the Methodist church and he wondered if his class leader would turn him out for whistling for a dance. I don't remember that we criticised Mr. Ward. The sentiment against balls and dancing in that community sustained the act, but the school directors, some of them, danced themselves, and they were condemned for not keeping that teacher until her term was out.

Joseph Woodbridge contracted yellow fever in New York, from which he died in 1816, while yet a young man. He had purchased four hundred acres of land and was the leading Congregationalist in the place. His widow, Ann Woodbridge, subsequently, in 1818, started one of the first Sunday schools in Wayne county.

In 1832, Rev. Joel Campbell and Stephen Torrey reorganized the Salem Congregational church as a Presbyterian church. At that time George Goodrich, Elijah Weston and Luther Weston were made ruling elders. George Goodrich was a son of Seth Goodrich and a brother of P. G. Goodrich. He inherited the Little Meadows farm, famous as being the scene of a conflict between the first settler, Strong, and the Indians, the next day after the battle of Wyoming. Mr. Goodrich had a large farm, with flocks of sheep and herds of cattle. He was hospitable and it might truthfully be said of him, "His great fires up the chimney roared." He was a justice of the peace, as well as elder in the church, and was recognized as one of the substantial men of the township and county. His death in 1854, at the age of about 57, was a great loss to the church.

Elijah Weston was a patient, kind hearted, honest man. He married Minerva, daughter of Jason Torrey. One of his sons, Edward W. Weston, was a trustee of the Honesdale church for a number of years, and a member from 1845 to 1863, when he was dismissed to the church at Providence. He became the well known general land agent of the Delaware & Hudson Canal Company. Another son, Charles, was known in connection with the Weston Milling Company, in Scranton. Elijah Weston was born in 1799 and died in 1879. When he was dying they offered him liquor in the hope of reviving his failing strength, but the stern advocate of temperance refused it, preferring to die as he had lived, a total abstainer from all intoxicants.

Luther Weston, a brother of Elijah, was born in 1792 and died in 1872. He was an elder in the Salem church and a pillar of strength therein for nearly forty years. He and his

good wife Lara, were good, honest, industrious Christian people. They had no children but they worked and saved for the church. Luther Weston, with an income of only a few hundred dollars, would head the subscription list for salary for the minister, with \$100. After his first wife died he married the widow Sally Hewitt, who died in 1905, aged nearly 101 years. When Mr. Weston died he gave half of his fortune, amounting to about \$3,000, to the Home Missions of the Presbyterian church, and the other half to his wife. Of subsequent elders, John A. Cook was the resident manager of the Ledgeedale tannery as long as he lived. He was a substantial man and had a son Darwin who was Captain in the War of the Rebellion, now a lawyer in Kansas City, also a son-in-law, Captain Joseph Atkinson, in the same war, and his son George, deceased, was a substantial business man in Chicago. Two others of the elders, John Nash and Thomas Cook, were in the Civil War and the only remaining elder, Jerome T. Stocker, furnished a substitute for the same war. The noble men that founded Salem church are dead and their descendants have some of them moved away, leaving the historic old church in a feeble condition. Whatever may befall the Salem church the good that it has done will abide forever. All the elders are dead but J. T. Stocker who was elected to the eldership in 1872. Thomas Cook died a few years ago being over four score years old. He was a conservative, substantial Christian man respected and honored by his neighbors.

Virgil M. Diboll, M. D., came to Bethany and married Philena Collins, the only daughter of Dr. Lewis Collins, September 22, 1818. He was made the first ruling elder of the Bethany Presbyterian church, and the same year a Sunday school was organized in Bethany largely through his instrumentality, he being the first superintendent and that one of the first Sunday schools organized in the county. Subsequently he removed to Centremoreland near Wilkes-Barre, and from there to Adams county, Ohio, where he died at an advanced age. He was an educated man and did much work for

Christianity. A letter from his daughter in 1858, stated that he was in Brown county, Ohio, distributing Bibles. He has a certain preeminence as being the first Presbyterian elder in the first Presbyterian church organized in Northeastern Pennsylvania. In 1819, Loring Parsons, Jason Torrey and Pope Bushnell were added to the eldership of the Bethany church.

Jason Torrey was one of the parties that signed the charter, and he gave the ground where the Honesdale church stands and otherwise contributed to the building up of the church and congregation, and he was so thoroughly identified with the Bethany Presbyterian church, being one of its elders, and of Presbyterianism in the county, that he is properly mentioned in connection with our church history.

Jason Torrey, known as Major Torrey, was born at Williamstown, Mass., June 30, 1772, and died at Honesdale November 21, 1848. When 21 years of age he sought his fortune in what was then known as the Beech Woods and located in Mount Pleasant, in 1793, where he rolled up a log house to which home he brought his bride, Lois Mallory Welch, in 1798. He was hired by Mr. Baird to help him in surveying and he developed such aptitude that he soon mastered the art so that he became a great surveyor. He learned from actual practice and eventually surveyed a large part of Wayne and portions of Pike and Susquehanna counties. For years he spent summers and falls in surveying and winters in making calculations and maps, and the Torrey map of the county is a historical document. He was a man of indomitable force of character and he did a vast amount of labor. He located the Drinker lands in Bethany and vicinity for which Drinker gave him four hundred acres of land east of the village. He located Daniel Schoonover's tract of four hundred acres and received in payment what is now the northern part of the borough of Honesdale. He had an arrangement with President Bolton, of the Delaware & Hudson Canal Company, to have the canal basin located on his land above the bridge, for which he was to give the company every alternate lot of land, but Maurice Wurts purchased Sam-

uel Kimble's land for a small sum, and the company refused to attach the seal to the agreement which their president had made, and the basin was located on the Kimble tract. He had his land cleared and plotted and as a result two villages sprang into existence. Dr. Rowland gives the following: "He brought his bride from their home in Massachusetts with an ox team. The first house in which he lived was built by himself and man in two days, while his wife in the meanwhile occupied the sled, which had an awning thrown over it, and made herself as comfortable as she could. The log cabin was covered with hemlock bark. Their table was a basswood log split and set on legs, their chairs were of the same material sustained by three legs, their floor was of split logs and their bedstead composed of posts set up against the side of the house and covered with bark instead of ropes and sacking. There were no sawmills in reach, nor roads to transport lumber. The nearest grist mill was at Slocum Hollow and to supply this want he built a fire on top of a maple stump and, when sufficiently hollowed, bent a sapling to which a pestle was attached to crack grain." While surveying one Fourth of July in the woods in Sasquehanna county, he heard trees falling, and upon approaching found thirteen trees nearly cut which were felled in succession in celebration of Independence. This was on the ground where Montrose now stands. Mr. Torrey was prominent in establishing roads, in locating the county seat at Bethany and in matters of public concern generally in the county. He became general land agent for the Philadelphia land holders who owned most of Wayne county. This gave him congenial employment and influence, which together with his lands at Bethany and Honesdale, secured a comfortable fortune for himself and his descendants. He was a man of inflexible purpose and keen foresight and he must have passed through the wilderness with great agility with his Jacob staff compass in order to accomplish the work that he did. He was liberal and progressive towards churches and schools. His children were William, Ephraim, Nathaniel, Minerva, Maria, John, Stephen, Asa and

Charles by his first wife and James and David by his second wife, Mrs. Achsah Tyler Griswold. John, Stephen and David are noticed elsewhere. Maria was the wife of R. L. Seely and Minerva was the wife of Elder Elijah Weston, of Salem. Maj. Torrey is buried at Bethany hard by the church of which he was one of the first elders.

Rev. Samuel Whaley, who ministered to the people of Mount Pleasant for twelve years, and who wrote a history of that township, was born in 1812. He preached at Falton, N. Y., a short time and in 1846 went to Mount Pleasant, Wayne county. Here he remained twelve years, then he preached in Providence, Pa., for twelve years more, after which he preached in Hampton, Va., then he went west for a short time. After that he was in Cutchogue church nine years. In 1893, by request of the Presbytery of Long Island, he preached a sermon at Greenpoint, L. I., entitled "Fifty Years in the Ministry." He died at River Head, N. Y., April 14, 1899, aged 87 years. He says in his sermon: "On the 4th day of March, 1846, after much prayer for the promised guidance of the Holy Spirit, two young persons, whom God had united in holy matrimony, left Central New York. It was one of those lovely winter days of that region which makes sleighing a pleasure. For two days they glided over the beaten snow paths, full of hopeful anticipations of what the Lord had prepared for them. The last stage of this journey led through a dense wilderness of twenty miles. Soon after entering it a heavy fall of snow began. Deeper and deeper it fell until our path was obliterated. The shades of evening drew on. Not a house nor a hunter's cabin in this wild, desolate forest where the panther and the bear roamed and foraged for their prey. Slowly and wearily our horse broke his way through the heavy snow, but the same faith which began this journey broke the silence of the desert with singing, 'Guide me O Thou Great Jehovah, Pilgrim through this barren land.' Our entrance into Belmont brought no small relief. * * Here on this summit, the Hon. Samuel Meredith, treasurer of the United States in Washington's cabi-



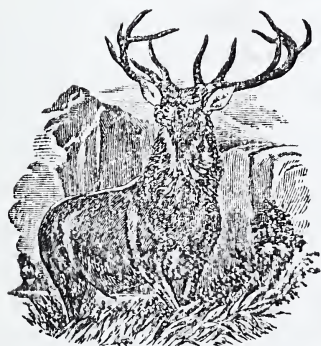
MT. PLEASANT PRESBYTERIAN CHURCH

net, built a costly mansion in 1796 and gave name to the place. Across the valley of the Lackawaxen on a hill rests the rural village of Pleasant Mount. Here all hearts were open to receive us. Words of welcome and blessing were abundant. On entering the church a man of stalwart frame and venerable for age met us. Extending both hands and suppressing his emotions, he gave us his benediction saying: "The Lord has heard our prayers and sent you to preach to us his precious gospel, God bless you my dear brother and sister," a blessing that was never withdrawn during the twelve years of our labors among that people." The person referred to here was Deacon Anson Chittenden, who had been the spiritual father of that church for many years. He came from Clinton, Conn., in the fall of 1812, with his family, and located north of the village. He died in 1849, aged about 80. He drew the people together and led the worship being preacher, chorister and elder when they had no minister. It is said of him that "he brought the Sabbath with him when he crossed the Delaware." He organized a Sunday school a short time after he came to the settlement, and showed his zeal as long as he lived. He was a large man six feet tall and was a fearless leader among hardy pioneers. After the church was reorganized in 1831 as a Presbyterian church, H. W. Stone, Dr. Uriel Wright, Jacob Eaton and Asa Smith were elders. Henry W. Stone was elder and clerk of the session from 1831 to 1847, when he came to the Honesdale church. Dr. Uriel Wright was elder from 1831 till his death in 1866. He was one of the pioneer physicians of Wayne county, being a brother of Rev. W. Wright. Asa Smith served until his death in 1862. He bequeathed \$1,950 towards missions and other benevolences of the church. William R. Stone was deacon for seven years and elder for twenty-nine years, until he was dismissed to Scranton in 1879. Ex-Superintendent James H. Kennedy, who furnished most of these facts, speaks of him in the highest terms. "He was an earnest worker in the church and Sunday school. No one did more for the church than he did. A man of education and ability a pillar in the church."

Deacon Zenas Chittenden served for forty years as an officer of the church, and Elder William H. Chittenden for thirty-four years. James and Mary Bigelow were among the founders of the church and John Bigelow united with the church in 1829 and attended as long as he was able, though he had become deaf before his death, which was in 1884, at the age of 94. Elder William Wright, son of Dr. Wright, was an elder from 1858 until his death in 1889. He was a delegate to the General Assembly in 1864. When the church was without a pastor he often supplied the pulpit, writing his own sermons. He did this work when he was a cripple and had to be carried into the church. Rev. S. Whaley says his parish had a diameter of fourteen miles containing one hundred and forty families, in a large proportion of which family worship was conducted and a large majority of the members took part in the prayer meetings. Of those who belonged to Uniondale and Mt. Pleasant churches, five became clergymen, four have been in the legislature of Pennsylvania, six were lawyers and eight were physicians. Of the eighty-six soldiers, who were in the War of the Rebellion from the two townships, sixty were from the Presbyterian congregations and one-fifth of the entire number died on the field. Well done faithful little church on the mountain, your history deserves greater amplification but this work will not permit it. Surely the noble, stalwart Christians that organized and carried onward the work in Salem, Mount Pleasant, Bethany and Honesdale Presbyterian churches, were Christians of the heroic mold, sun crowned and steadfast as the eternal hills among which these churches are located.

CHAPTER IX.

MISCELLANEOUS RECORDS AND SKETCHES.



Politically the church has had in its membership Democrats, Whigs, Republicans and reformers such as Anti-Slavery advocates, intense Abolitionists, temperance men, Prohibitionists, and during slavery days, Colonizationists. When the Anti-Slavery discussion struck the church it found most of its members conservatives, that is they did not exactly approve of slavery and would have been glad if it had not existed, but it was intrenched in the constitution, laws and usages of the country and they feared a disruption of the Union if the matter should be agitated, hence they took the position of silence and said we cannot disturb it so let it alone. Among the Honesdale Presbyterians were found a number of Colonizationists who favored purchasing the negroes from their masters and shipping them to Liberia, Africa. A number of negroes were sent there from this country, but the scheme was a failure. Among those who favored this scheme, as near as can now be ascertained, were

Kingsbury, the Torreys and probably the Lords, Tracy and Seely. Isaac P. Foster was an intense Abolitionist and he appears to have had the support of Elders Brush and Bassett for they all resigned at the same time, while those that had resigned before were Stephen Torrey, Solomon Z. Lord and Ebenezer P. Kingsbury, Jr. In sympathy with Foster was B. B. Smith, son-in-law of Elder Brush, S. D. Ward and Horace Woodhouse, his own sons-in-law. F. B. Pemminan and C. S. Minor also in later years were in the Anti-Slavery ranks. In fact as time wore on the Anti-Slavery sentiment became more pronounced and a constantly increasing number in the church were in sympathy with the movement. The final outcome was, as all the world knows, the emancipation of the slaves, whereat all the world rejoices including the former slaveholders.

The negro question has taken a different form in this generation and the matter of social equality is now agitating the church. The question is before the Presbyteries whether separate Presbyteries shall be permitted, covering the same territory, founded on racial differences. There is an Indian Presbytery covering territory where there are white Presbyteries and it is argued that there can be no union between Northern and Southern Presbyterians unless the colored people are allowed to have separate Presbyteries*.

On the other hand it is urged that "God hath created of one blood all the nations of the earth" and that to permit colored people to have separate Presbyteries would be a discrimination against our colored brethren. In this connection the following from an editorial in the Westminster will be interesting reading. The editor says: "In the 'no color line' argument we are much interested. We are the child of old-time Abolitionists. We were a very ardent boy Abolitionist in 1851 and Uncle Tom's Cabin was our second Bible. We grew up believing no slaveholder or Democrat could enter the Kingdom

Note. Since the above was written it has been decided to permit separate Presbyteries for colored people if they desire it.

of Heaven, and the cry for rights for the negro moves us mightily yet. But this line of defense will not check us as we advance toward a union of Presbyterians in this country. We regret it should keep any one from voting for the proposed union. All the talk about discriminating against the negro seems to us foolish, if not wicked. * * * The 'color line,' as it is being exploited by the anti-union people, is 'a bogey.' The only color line that counts as a great and controlling factor in the relation of white man and black man is the one that God drew when he made the black man." So much for a man who was taught to believe that "no Democrat could enter the Kingdom of Heaven," and such teaching was not confined to the neighborhood where the editor of the Westminster resided. There were persons in Honesdale Presbyterian church, about the time of the Civil War, who if they would confess, would be compelled to make a like admission. During the war period George G. Waller was elected superintendent of the Sabbath school. George W. Woodward was nominated for the governorship of Pennsylvania by the Democrats. Woodward was reared in Wayne county and Waller had practiced before him as a Justice in the Supreme Court for years and admired him as a man of character and ability; as a consequence he openly supported his old friend, but the lines were drawn so tightly that he found it expedient to resign the superintendency of the Sunday school and Dr. Avery was elected in his place. We laugh at such Pharisaic conduct now, but partizanship ran high at the time preceding the war, during that conflict and for many years afterward. Commercialism has now taken such a hold of politics that conscientious men are voting with greater independence every year. It is to be hoped that the outcome of it all will be the betterment of the human race and purifying of political life.

Honesdale Presbyterian church has had a certain number of its members that have been office holders. Hon. Ebenezer Kingsbury, Democrat, State Senator; Hon. H. B. Beardslee, of the congregation, Democrat, State Senator; Hon. Thomas H.

R. Tracy, Democrat, Associate Judge; Hon. John Torrey and Hon. Francis B. Penniman, Republicans, were Associate Judges by appointment for a few years; Hon. James R. Dickson, Hon. William R. McLaury and Hon. Isaiah Snyder, Democrats, were Associate Judges by election for the full term; Hon. Otis Avery was appointed Associate Judge by a Republican Governor, elected afterwards for a full term by both the Republican and Democratic parties and afterwards elected for another term by the Anti-Court House party with both of the old parties opposed to him, and the last time he received a larger majority than he did the first time; Hon. Henry Wilson, Republican, of the congregation, served a short time as Associate Judge by appointment. We have had President Judges Hon. Charles P. Waller and Hon. Henry M. Seely, Republicans, and Hon. George S. Purdy, of the congregation, Democrat. Hon. Otis Avery was in the House of Representatives as a Whig prior to the organization of the Republican party. Ebenezer Kingsbury and C. P. Waller were Deputy Attorney Generals, and F. B. Brown, Democrat, E. C. Mumford, Republican, and Herman Harnes Democrat, have been District Attorneys. James B. Eldred, Democrat, and E. H. Cortright, Republican, have been Sheriffs. R. M. Stocker, Democrat, and Stuart O. Lincoln, Republican, Register and Recorder. John K. Jenkins, Republican, Prothonotary. Hon. C. C. Jadwin, Republican, of the congregation, Member of Congress. H. A. Woodhouse, Republican, of the congregation, Collector of Internal Revenue. C. F. Rockwell, Democrat, County Treasurer. Col. George B. Osborne, County Treasurer. Besides holding these offices many members of the church and congregation have held local offices such as Justice of the Peace, School Director and Councilmen. Two County Superintendents, H. B. Larrabee and D. L. Hower, were members of our church, and J. H. Kennedy was a member some years ago. Some of the best men in the church have been private citizens content to do their duty without receiving any office. Stephen Torrey was a Justice of the Peace in his younger days and received one of the largest votes

ever given for a Prohibitionist candidate, as candidate for Associate Judge.

During the years the Presbyterian church has been organized at Honesdale great things have been accomplished in this country and throughout the world. In this nation of universal education every community is a type of what is being done throughout the land, and all important matters relating to science, politics, good morals or religion are discussed. This was particularly true in Honesdale. The first place of meeting was in the Foster store where Kingsbury, Brush, Foster, Smith and others would meet and discuss current matters. As Foster was an extremist in matters of temperance and the freeing of the slaves those matters were frequently up for discussion. In later years B. B. Smith's book store was the place where the progressive men of the town met and discussed science and reforms. Mr. Smith followed the avocation of teaching for a number of years and he never ceased to be a teacher. F. B. Penniman, C. S. Minor, W. H. Foster, C. F. Young, and many school teachers, in later years, frequented his place and enjoyed the elevating conversations that took place there. Mr. Smith and his friends were practical reformers and they had very little patience with people that did not vote as they prayed, as they put it. The most outspoken men in the church or congregation against slavery and intemperance were found among these men. Very likely they relied upon the human arm too much, while it is quite possible that others expected to have done for the community what they ought to have done themselves. B. B. Smith said that a community was responsible for the evils that were permitted to exist in it, that if Christian citizens would unite and demand the right, the right would prevail. Between these extremes is found the true course. Honesdale church had in its membership and congregation representatives of various political and scientific views and the ministers in charge have preached many sermons with reference to those views. Rev. Joel Campbell denounced amusements so severely that a number of his congregation united to form the Episcopal church.

Rev. J. B. Graves raised a great storm in his time as has been shown. Rev. Dr. Rowland was quite a controversialist but he knew how to reprove without raising so much opposition. The theoretical but sweet spirited Dr. Skinner ran against the practical reformers, who were concerned less with religious theories than they were with results. Some of Dr. Dunning's masterful efforts were fulminated against the evolutionists, and finally, when the Civil War tested the Union in every fibre, all the questions growing out of that conflict were up for discussion. The women of the church assisted the Sanitary Commission and Dr. Dunning preached patriotic sermons while the flag floated over the church.

Thanksgiving Day, 1862, Dr. Dunning preached a sermon, which upon request of Isaiah Snyder, George G. Waller, H. W. Stone, R. L. Seely, D. P. Kirtland, C. King, M. D., John Torrey, E. T. Beers, John K. Jenkins, Stephen G. Cory, William T. Estabrook, John F. Roe, James S. Bassett, Stephen Torrey, Coe F. Young, R. J. Knapp, E. F. Torrey, H. B. Hamlin, Ezra Hand, Earl Wheeler, S. D. Ward, H. C. Hand, William Reed, H. A. Woodhouse, I. N. Foster, Miles L. Tracy, A. Strong, W. W. Weston, A. Cummings, Jacob Marsh, E. A. Penniman, C. P. Waller and H. M. Seely, was published. The battle of Antietam had been fought and Lincoln, redeeming a promise which he afterwards said that he had made to God, had issued the Emancipation Proclamation. *Dr. Dunning's text was from Habakkuk, third chapter, second verse, "In wrath remember mercy." The nation was in peril for its sins but Dr. Dunning found much to be thankful for. "General health has been vouchsafed to us as a local community and as a state. And while thousands of the families of our land have been called to mourn over the desolations of civil war, while the bones of our countrymen bleach along our coasts, from the Chesapeake Bay to the Gulf, and in the valleys of our central and southwestern

*Hon. Isaiah Snyder criticised this sermon in articles published in the Herald, to which Dr. Dunning made no reply.

states, rendering the very soil sacred, yet, in the good providence of God these calamities of sanguinary war have not fallen heavily upon us as a local community. It is true that we have not been wholly exempt, but lightly has the scourge of war in this regard fallen upon us in comparison with some other portions of our land. * * * * It has been a year of great abundance. There has been a demand for labor and labor has had its reward. Coming as we do today, to render the sacrifice of praise and thanksgiving to God for His mercies, we cannot if we would, shut our minds to the fact that there is now raging in our land, a rebellion, the most thoroughly organized, the most formidable in resources, the most extensive in territory, that has ever occurred in our world. For nearly two years this gigantic strife has been going on. Millions upon millions of treasure have been expended and thousands upon thousands of lives have been sacrificed, and still we cannot discern the end. Does God mean to destroy us? Has the edict gone forth, 'Raze it, raze it even to the foundations thereof?' Is this the sinful kingdom that God will destroy from off the face of the earth? That we have been and are still a sinful people there can be no doubt. Our sins are many and aggravated; we have sinned by our forgetfulness of God; we have sinned by our pride; we have sinned by our profanation of God's Sabbaths; we have sinned by our neglect of our political duties; we have sinned by our intemperance; we have sinned by our covetousness, our greediness of gain; we have sinned by oppressing our fellow men. Is God therefore about to give us up to remediless ruin? While we recognize in our present calamities God's punitive hand, still we cannot believe that the end at which He aims is the destruction of the nation, but its discipline and purification." As a ground for this belief Dr. Dunning called attention to the wonderful manner in which God had led us as a nation during the years of our history up to that time. He then argued that the question of secession had been settled. "That verdict is: The Constitution of the United States is the Supreme Law of the land." It must be remembered that this sermon was

preached during a dark hour in our history. Dr. Dunning said: "Our experience during the past year has also rebuked our national pride and self-conceit. We have, during the past year, parted with much of our self-complacency and self-righteousness. We needed to be purged of our pride and self-glorification and we should be grateful to God today for this token of His mercy. The following applies to the nation today: Our rapid growth in material prosperity was undermining our virtue as a people; luxury was sapping our national vigor; true patriotism and political justice were ebbing away. It may be that God saw that it was best for us that our career of material prosperity should be for a time interrupted, that we should be for a time summoned away from those pursuits which have garnered up a wealth which has dug the grave of many an empire, to a great struggle, that we needed a new baptism of suffering, to save us from the dangers which threatened us and fit us for the vocation to which as a people He has called us. May He not be thus disciplining us for greatness? May He not in the midst of wrath be remembering mercy? We presume not to interpret the purposes of God. But with the history of the past in our hands we see that this is the method in which the Great Ruler of the world has led his chosen nations on." Thus did Dr. Dunning draw from the calamities of civil war which hung like a dark cloud over the nation at that time, lessons of humility, trustfulness, courage and hopefulness. Succeeding years have fully justified the hopeful view of the future taken by Dr. Dunning at that time.

The intelligent congregation of the Honesdale Presbyterian church have been sensitive to all the great movements in our history during the years of its existence, and to chronicle all the discussions of these years would be to give a vivid impression of the work of the Nineteenth Century. A few epoch marking instances only can be noticed. When McKinley was ruthlessly struck down the President appointed a day in September, 1901, as a memorial day and union services were held in the Presbyterian church presided over by Rev. Dr. Swift. There was a

large attendance and Captain Ham Post, G. A. R., attended in a body. "Lead Kindly Light" was sung by the choir and congregation. Rev. J. P. Ware, rector of Grace Episcopal church, read a portion of Scripture and Rev. G. A. Place, of the M. E. church, prayed. "Some Day We'll Understand" was feelingly rendered by Mrs. C. H. Rockwell, assisted in the chorus by the choir. Addresses were given by M. E. Simons, Esq.; Rev. C. L. Perey, of the Baptist church; R. M. Stocker, Esq.; F. P. Kimble, Esq.; Rev. J. Gilpin Fletcher, pastor of the Pittston Presbyterian church, and Rev. W. S. Peterson, pastor of the Nanticoke Presbyterian church. The exercises closed with singing "America." The addressès were highly complimentary of the manhood and character of the deceased President.

In this connection let us notice the address of Rev. Dr. Swift at the dedication of the soldiers' plot in Glen Dyberry cemetery, Memorial Day, 1903. Among other things he said: "It is specially fitting today, men of Captain James Ham Post of the G. A. R., that you should do honor to him whose name you bear, who fell at the battle of Five Forks, the only soldier killed on the field of battle whose mortal remains rest in this beautiful sleeping place of the dead. A typical American soldier was he. To be true to history it must be said, on the authority of Col. Durland, that once he deserted—deserted from the hospital, that he might share with his men the perils and the fortunes of war and lead them into battle. Says Col. Bean: 'I can truthfully say that I never knew a braver man in the hour of real danger. We rode together to and through the Chancellorsville campaign. In the gloom of that disastrous field he was undismayed. On the long and wearisome march to Gettysburg, and in that terrible battle he was ever at the post of duty. In all the great engagements and marches that followed under Sherman and Grant, in the Army of the Potomac in the Shenandoah Valley and finally to the left of Petersburg and at Five Forks where he laid down his young and promising life, he was the same gallant, prompt and efficient volunteer officer.' * * 'Twas thirty-eight years ago that he laid

down his precious life at his country's call in defence of the Union, that the marriage bonds between liberty and union might not be severed, but he never more truly lived than he lives today in the blessed results of that awful war, the shackles of the slaves forever broken, the flag still floating over a united country. Not one single star dimmed in the blue of that flag that knows no sectionalism, that stands as never before the world over as the symbol of all that is noblest in national life, for justice, for freedom, for truth. We dedicate this fair spot by flinging to the breeze the flag that stands for liberty."

These extracts from the addresses of Dr. Dunning and Dr. Swift will show the spirit in which the pastors of the Honesdale Presbyterian church met the issues growing out of the Civil War. There are other issues of law and order, civic righteousness, temperance and all the old questions of greed and covetousness that Dr. Dunning mentioned are still live issues, and oppression comes in another form—that between labor and capital. There was never greater need of strong Biblical teaching than today. The mission of the ministry and the church will never cease as long as wrong exists in the world. One of the most hopeful signs of religious progress is found in the assembling in 1905, of 500 delegates in Carnegie Hall, New York, representing 30 denominations and 18,000,000 communicants, for the purpose of formulating a system of federation among the churches; so that two or three denominations shall not occupy a field that should be held by one congregation. The Young Men's Christian Association; the Society of Christian Endeavor; the International Sunday School Lessons, and dividing of heathen lands among different denominations, have all tended towards union or federation in church work. One hundred years ago the denominational differences were accentuated to the detriment of the church, today the points of agreement, which are many, are magnified to the benefit of all.

WAR RECORD.

The war record of the Honesdale Presbyterian church is not as great in proportion to the number attending the church

as members or as a part of the congregation, as it was in its sister Presbyterian churches in Mount Pleasant and Salem; but there were a number of the congregation in the army and navy.

The Honesdale Guards, afterwards known as Co. C, 6th reserves, or 35th Pennsylvania Regiment, were organized in Honesdale. Captain John S. Wright and Lieut. R. N. Torrey, of this company, were from the Presbyterian congregation, also Sergt. William H. VanKirk, Co. C, 67th Pa., Corporal Aaron K. Pruden, Co. G, 77th Pa., Graham Watts, Co. C, 67 Pa., promoted to Quartermaster Sergeant and was in Libby prison six weeks, serving in all three years and nine months. And of the 17th Pa. Cavalry there were Col. Durland, H. J. Tarble, Corporal of Co. M and hospital steward, Ebenezer T. Losey, bugler. Henry B. Hall, Co. G, 141st Pa. E. B. Freeman, Quartermaster, 9th Pa. John Bassett and Corporal Lewis Coryell, 4th New Jersey Light Artillery. Lieut. James H. Lord, 12th U. S. Infantry, also in battery U. S. Artillery. C. M. Ball, 2d Lieut. Co. G, 141st Pa. Hiram Dibble was in Co. D, 179 drafted militia.

Certain persons who served in the army and navy who became members of the congregation were in the wars of our country. Jabez Rockwell was a soldier of the Revolution and David Beers was in the War of 1812. Joseph Schofield was in Duncan's Battery, U. S. Army, in Mexican War, and Jesse Blaine was in Co. K, 2d Pa. Vol. in Mexican War.

Lt. Col. George B. Osborn commanded the 56 Pa. Regiment for a time and was engaged in twenty-six battles. He removed to Honesdale after he was elected County Treasurer where he died in May, 1905.

Stephen F. Wells, of Co. C, 112 Pa., Dr. H. G. Keefer, Assistant Surgeon U. S. Volunteers; Charles F. Rockwell put in a substitute, Archibald O'Hara, a seaman on the Santiago, who was killed at Fort Fisher. Lewis S. Collins was drafted and sent a substitute at a cost of \$900. Stewart O. Lincoln served in Co. F, 50th New York Engineers. Henry Wilson was 2d Lieutenant of Co. G, 177th Pa. drafted militia.

In September, 1862, about the time of the battle of Antietam the authorities at Harrisburg were apprehensive of an invasion of Pennsylvania and the 24th Emergency Militia was organized and reported at Harrisburg. They were there a week or ten days and returned home. Company C was commanded by Captain M. L. Tracy and among the number enrolled from the congregation were Sergt. H. M. Seely, Corporal Thomas H. Dickson, Corporal H. F. Atherton, Thomas H. R. Tracy, musician, P. W. Bentley, F. E. Addoms, John S. Eno, George Foster, Fred I. Keen, also afterwards in construction corps, E. A. Penniman, S. W. Powell, William H. Stone, Abram G. Sherwood, Levi H. Schoonover, Jason Torrey, Henry F. Torrey, Isaac F. Ward, George M. Wood. The boys had their hair cropped close and called themselves "roundheads." A few days after they arrived in Harrisburg Capt. Samuel Allen came down with Company A, consisting of older men. Henry H. Roe was 2d Lieut. in this company. Stephen G. Cory and A. B. Lacy were in this company.

After the battle of Gettysburg the 28th Volunteer militia was formed for service within the state, James Chamberlain, Colonel, commanding. William H. Jessup, of Montrose, was Major of this regiment. Company B, was organized at Montrose and among its members were 2d Lieut. Henry F. Atherton, George Foster, Henry F. Torrey and George F. Bentley. They were mustered in June 18, 1863, and mustered out July 27, 1863. They worked on entrenchments at Harrisburg and one of their number was wounded by a shell during the bombardment of Carlisle, Pa.

The 35th Emergency Regiment served about the same time as the 28th Regt. H. M. Seely was Lieutenant of Co. B, and other members from the congregation were Sergt. Horace Weston, Ulysses Beers, John Bassett, William H. Stanton, William H. Stone, Isaac Ward, Thomas F. Torrey, Henry H. Roe, Adjutant.

Commander Charles W. Tracy, who was in the navy on the St. Lawrence when the Petrel was destroyed, is now in

Boston navy yard. J. W. Kesler was on the Mississippi with Dewey when it burned and he swam ashore. Thomas H. Dickson was on the U. S. steamer Winona. He also furnished a substitute in the army. Fred E. Addoms served in the navy.

John K. Jenkins, H. B. Hamlin, Isaiah Snyder, M. F. VanKirk, E. A. Penniman and Coe F. Young furnished substitutes. Edwin F. Torrey paid \$1,000 for a substitute for three years although he was not liable to the draft. H. C. Hand paid \$1,100 for a substitute of which amount the borough refunded \$300.

Samuel R. Denton served in Co. H, U. S. Regulars, and died at Little Rock, Ark., September 11, 1866, and George H. Clark, who was in the same company and regiment, died in the same place three days later.

James S. Gillen was a veteran soldier of the Civil War.

Graham Watts enlisted in Co. C, 67 Regt. Pa. Infantry, December 4, 1861. In 1863 they were stationed at Berryville, in Shenandoah Valley, attached to 2d Brigade, 3d Division, 8th Army Corps. On advance of Lee's army into Pennsylvania in June, 1863, they were ordered to reinforce Gen. R. H. Milroy at Winchester. After the battle of Chancellorsville Gen. Lee came up by way of Winchester and captured about half of Milroy's forces and among the prisoners was Graham Watts, who was captured after a desperate battle at Winchester. The prisoners were sent to Staunton, Va., thence to Libby prison, thence to Belle Island and were released on parole July 20, 1863, and sent to parole camp at Annapolis, Md. The regiment lost twenty-two in Winchester battle. Watts, Charles Graham and two others came home on foot from Annapolis, a distance of four hundred miles. In October, 1863, he was exchanged and went to Brandy Station in the Army of the Potomac in a part of the Third Army Corps. In January, 1864, after Gen. Grant took command he was put into the 6th Corps, and Watts reenlisted. The regiment went through the Wilderness campaign, and in July, 1864, Washington was threatened and the Third Division was sent to Baltimore and Monocacy where a battle was fought, and the Union troops fell back to the Relay House. The balance of the 6th Corps arrived and drove Early from near Washington. In August, 1864, Gen. Sheridan raided Shenandoah Valley, and the battle of Opequan was fought where four of Watts' company were killed. The loss was 4,000 men. They drove the Rebels to Strasbourg and Sheridan outflanked them at Fisher's Hill, and they drove them to Harrisonburg. Finally they fell back to Cedar Creek. They lay on the north embankment of Cedar Creek and Gen. J. B. Gordon attacked the army October 19, 1864, and surprised the corps and captured 3,000 prisoners and all the artillery of the 18th and 19th Corps. They drove

the Union troops back to Newtown about twelve miles from Winchester, the 6th Corps was intact but the other two corps were routed. Gen. Sheridan came up about 10 o'clock on the 19th. Watts saw Sheridan come up entirely alone and he had his cap in his hand and said "Turn back, we will whip them out of their boots and have our camps again." About 3 o'clock he had the lines reformed and ordered an advance. They captured about 4,000 prisoners and got all of their artillery back. In December they were sent back to Petersburg. On April 2, 1865, they charged the entrenchments in front of Petersburg and captured five guns and 1,700 prisoners. On the same day they were sent to the right to help the 9th Army Corps. After the city was evacuated on April 6, they fought their last fight at Saylor's Creek. There they captured about 8,000 men of Lee's army. On April 9 Lee surrendered at Appomattox.

Sergt. William H. VanKirk was in this company and in its battles.

Franklin Austin Seely, son of Colonel Richard L. and Maria (Torrey) Seely, was born at Seely's Mills, now Seelyville, a suburb of Honesdale, Pa., on April 4, 1834. After graduation he began the study of law at home, but was hampered by weakness of the eyes, and so took up, in 1856, his father's business of lumbering, in which he was engaged until November, 1862. He was then appointed assistant quartermaster of volunteers, with the rank of captain, and was discharged in July, 1867, with the brevet rank of lieutenant colonel. In 1865 he was assigned to duty on the Freedmen's Bureau, and continued in the service of the bureau until its discontinuance in 1871. He had been stationed in St. Louis, Mo., since March, 1867, and continued in business there until 1873. He then returned to Honesdale, Pa., and went into business there, but was unsuccessful and in December, 1875, obtained a position as assistant examiner in the United States Patent Office. In April, 1877, he was made chief clerk, and in June, 1880, principal examiner. The special division of work of which he had charge included the subject of trade marks, and on this branch of the law, as well as on all questions affecting international relations, he became a leading authority. He died at his residence in Washington on February 6, 1895, aged nearly 61 years. He married on November 17, 1858, Mary G., daughter of General Henry W. Wessells, U. S. A., who died on July 13, 1876. Their children were four sons and two daughters, of whom three sons and a daughter are still living. He next married, on September 20, 1888, Delia, daughter of Gilbert Rogers, of Waterford, Conn., who survives him.

George D. Seely, the only living son of Elder R. L. Seely, is an expert in the electrical department of the Patent Office. He was born at Seely's Mills, May 13, 1838. Graduated at School of Applied Chemistry, Yale, 1859. Appointed United States Patent Office, July 1, 1877, in which service he is at present.

Dr. Dunning was recognized as being the ablest man among the clergymen in Honesdale and on great occasions his services were in demand. When Captain James Ham, for whom the

Honesdale Army Post was named, was brought home dead, Dr. Dunning preached the funeral discourse. The following is from the pen of T. J. Ham, as clipped from the Honesdale Citizen, of June 8, 1905. While Honesdale was rejoicing over the surrender of Lee the news of Captain Ham's death came and T. J. H. says:

"Captain James Ham, the intrepid officer who had led Company M, of the 17th Pennsylvania Cavalry, through a score of bloody contests, was doomed to fall almost in the moment of final victory, and his sad fate plunged his townspeople into a grief as profound as their rejoicing had been unbounded. It was while he was gallantly leading a charge at the head of his column near the Southside railroad, his regiment, under Sheridan, being engaged in a flank movement on Richmond, that he was mortally wounded, a bullet passing through his body. He died on the cars the next night, Sunday, April 2d, while he was being taken, with other wounded officers of his regiment, to City Point, Va. His remains were forwarded to Honesdale, and interred in Glen Dyberry cemetery on the 12th of April. The funeral was a most imposing one. The body was taken to the Presbyterian church, where services were conducted by Rev. C. S. Dunning, who preached a most impressive sermon. The funeral cortege comprised not only a very long procession of carriages and an immense throng on foot, but the Masonic Fraternity and the Fire Department, of both of which bodies he was a prominent and honored member, were present in uniform, and a fine horse, equipped with cavalry accoutrements, and with the Captain's military boots reversed in the stirrups, was led behind the hearse. During the sad funeral rites and the progress of the procession through the streets all places of business were closed as a token of respect to the dead. The Captain left a wife and one son, his only other child having died a few weeks previously. He was a native of Launceston, England, and came to this country when 16 years of age. When he entered the military service he relinquished a situation as deputy in the Honesdale post office, a position which he had filled with great acceptability, and in which he had made himself deservedly popular by his efficiency and the invariable courtesy which he extended to the patrons of the office."

When Lincoln was assassinated, on the Sunday following the President's death, the Presbyterian church, of Honesdale, was draped in mourning in recognition of the National calamity. In front of the pulpit were the colors festooned with crape. The desk was covered with black cloth. In the rear of the pulpit was draped an immense flag, trimmed with black and bearing in its center a dark cross. Festoons of black also hung from the gallery. The pastor, Rev. C. S. Dunning, delivered a most impressive discourse appropriate to the occasion. Similar, though not as elaborate evidences of mourning, were displayed in the other churches, and all of the pastors alluded feelingly to the great national bereavement. On the following Wednesday the funeral obsequies were observed by all the congre-

gations of the place in most impressive general services in their several houses of worship, which were invariably crowded. Every place of business in the town was closed, and stores and dwellings were very generally draped in mourning. Commencing at half past eleven the bells were kept tolling until twelve, when the ceremonies began simultaneously in all the churches. The addresses delivered were very impressive and touching. Pursuant to a call determined upon at a preliminary meeting of the business men of Honesdale held at the Allen House, on Tuesday morning, a public meeting was held at Liberty Hall on Wednesday evening. There was a very large attendance both of ladies and gentlemen. Z. H. Russell presided, with John Torrey and Earl Wheeler as vice presidents and H. A. Woodhouse and Joseph C. Delezenne, secretaries. Rev. L. H. Greenell read a portion of Scripture and Rev. Dr. Zechariah Paddock followed in prayer. Eloquent addresses were then made by C. S. Minor, George G. Waller and F. B. Penniman. All voiced the universal recognition of the fact that a good and great man had fallen by wicked hands, and that an irreparable loss had been sustained by the nation. After the reading by T. J. Ham, of a series of resolutions appropriate to the occasion, which had been prepared by a committee comprising himself, F. B. Penniman, F. M. Crane, William Weiss, John Torrey and John Hennigan, and their unanimous adoption by the meeting, Rev. F. D. Hoskins pronounced the benediction and the commemorative services were at an end.

TEMPERANCE.

The Honesdale Presbyterian church was organized in the days when nearly every one drank intoxicants occasionally. In fact it was hardly possible to have a house raising, barn raising or even a church raising without providing a sufficient quantity of whiskey or rum. The merchants all sold it and rolled it out on the towpath of the canal by the barrel. It was customary to have something to drink at weddings and christenings and in many homes there was the sideboard, with its decanter filled with liquor. This was particularly true in the Eighteenth Century. In 1804 Dr. Benjamin Rush, of Philadelphia, called attention to the effects of alcohol upon the people, and about 1832-3 Rev. Lyman Beecher preached six sermons on the subject of temperance that attracted much attention, then along in the forties came the Washingtonian movement which has been followed by the "Sons of Temperance," "Good Templars," and the woman's crusade, resulting in the "Womans' Christian Temperance Union." These efforts work through moral suasion. Political efforts have been made, through Lo-

cal Option, Constitutional Amendments, and the Prohibition party.

A number of the founders of the church were merchants, and as such sold whiskey the same as the other merchants; but about the time of the Washingtonian movement Elders Foster and Brush signed an agreement not to handle liquor in any way, and that was probably the first temperance pledge signed in Honesdale. B. B. Smith, H. A. Woodhouse, F. B. Penniman, C. S. Minor and others were temperance men. John Torrey and Stephen Torrey were men of strictly temperate habits. In fact the ministry and eldership of the church have been composed of temperance men, to the extent that they have been men of temperate habits and a number of them have been total abstinence men. It would be an anomaly to see a drunken Presbyterian minister or elder. In this respect the churches generally have improved greatly. The first pledges were against alcoholic drinks, while the lighter wines and beer were allowed to be drank. H. A. Woodhouse, who lived through that movement, said, "We found that this was a slow but a sure way to make drunkards." Temperance people soon abandoned such reformation and adopted the total abstinence principle; and the Prohibitionist went one step farther and announced total abstinence for the individual and prohibition for the state.

During the campaign, about 1854, when the question was referred to the people, H. B. Beardslee, editor of the Herald, and F. B. Penniman, editor of the Democrat, stumped the county together in favor of the movement. Later on there was a local option movement and some of the townships voted for the movement and others against it. When the constitutional amendment was voted on, the movement to organize the county in favor of the amendment came from a meeting called by Rev. Stephen Torrey that met in the Lecture Room. This meeting was not largely attended, but an organization was effected which led to the subsequent organization of every township in the county. The most aggressive men in the congregation for the Prohibition party were B. B. Smith, H. A. Woodhouse, Elias

T. Beers and J. A. Bodie. The first two in particular were county leaders of the movement as long as they lived. These reformers complained that the church did not sustain them any more freely than it did the Abolitionists, which is true as far as making the question a partizan matter is concerned, but the church is a temperance body in its practice, and there are signs that this great cause, which was temporarily set back during the Civil War, is gaining ground again. The church must do its duty in this matter. Our pastor occasionally treats this subject from the pulpit and there are Sunday school lessons arranged and taught with reference to this appalling evil. A number of the women of our church are also connected with the W. C. T. U. in connection with women from other churches. The church has hardly measured up to its opportunities on this great question. However it has done something, the session September 19, 1837, at a meeting when Rev. Watters Warren was moderator and elders Foster, Brush, Baldwin, Lord and Torrey were present, it was resolved that session will procure and use the unfermented fruit of the vine at the sacrament of the Lord's Supper, if it is practicable to obtain such a preparation. This action has never been repealed and it is the law of the church to this day.

At the time of the local option movement Dr. Dunning made an address in the Court House in its favor, which was unanswerable by those who opposed the measure. H. M. Seely also favored the law, and he declared from the bench at one time that he never made an application for a license while practicing at the bar, that is also true of R. M. Stocker, W. H. Lee and M. E. Simons.

At the time the constitutional amendment was being agitated, in 1889, the following paper was circulated:

We, the undersigned citizens of Honesdale and vicinity, unite in a call for a non partizan, non sectarian citizens' meeting, to be held at the Court House, in Honesdale, February 26, (1889), at 7:30 p. m. for the purpose of listening to the report of delegates from the Harrisburg convention to be held Febru-

ary 19, 1889, and to devise means and perfect plans for carrying on the prohibition amendment campaign. Friends of the movement throughout the county are invited to attend. This call, which resulted in the organization of the county for efficient work for the amendment, was signed by Rev. Stephen Torrey, Andrew Thompson, R. M. Stocker, Rev. W. H. Swift, W. A. Gaylord, Rev. H. C. McDermott, W. H. Lee, H. C. Hand, Rev. L. O. Grennell, Ulysses Beers, H. B. Hall, J. S. Gillen, J. A. Bodie, E. C. Mumford, W. T. Moore, David Bodie, J. Adam Reitenauer, S. Frank Cory, John Torrey, George Foster, H. S. Salmon, William, J. Ward, Daniel Weston, Charles E. Knapp, Joseph N. Welch, G. Watts, J. A. Brown, O. M. Spettigue, E. G. Reed, G. F. Wilbur, S. W. Powell, D. H. Memmer, Buel Dodge, Cyrene Dodge, S. A. Terrel, C. S. Minor, F. B. Penniman, Rev. John B. Sumner, George W. Twitmyer, S. J. Foster, W. H. Stone, John R. Brown, Fred G. Brown, Charles F. Bullock, H. A. Woodhouse, J. J. Curtis, Thomas Crossley, W. B. Holmes, A. E. Davis, Benjamin F. Haines, W. P. Schenck, F. P. Kimble, E. A. Penniman, Eben H. Clark, M. E. Simons, P. S. Barnes, Stephen G. Cory, Alonzo T. Searle, W. H. Dimmick.

At the meeting which resulted from this call the county was organized with Hon. William M. Nelson as chairman and R. M. Stocker as secretary. The publication of the Honesdale Lantern as a campaign sheet from the Independent office, edited by the secretary of the committee, was endorsed and sustained. During the campaign the very best men and women in the county were engaged in sustaining the amendment.

Intemperance is an undoubted foe of morality and religion and the church must wage unceasing warfare against it. The staunch members of the church have also maintained the sanctity of the Christian Sabbath. Law, order, temperance and morality are the natural outgrowth of Christianity.

Honesdale Presbyterian church has given to the ministry Chauncy Burr Goodrich, David Torrey, D. D., Stephen Torrey, John H. Sinclair, George W. Seaman, George N. Snyder, Francis A. Dony, Alfred C. Hand, and A. R. Pennell. About Good-

rich, Seaman and Sinclair but little is known. Mr. Sinclair was a teacher in the Academy for a number of years. F. A. Dony was a newspaper editor and a Methodist preacher for several years. He died a few years ago. Brief biographies of the others are given. This church has also given such men as Hon. Alfred Hand and Charles W. Hand, Thomas H. Dickson and A. W. Dickson, also Henry W. Dunning, as elders to other influential churches. A. W. Dickson received his training here and joined the church at Philadelphia soon after leaving here. Among those born in Honesdale were Rev. James S. Dickson, who was baptized in Honesdale church, and Henry A. Rowland, son of Dr. Rowland, who did honor to the church and the town by his great scientific attainments. Others who have gone from us have shown the character of their training by the good work they have done in the communities where they have lived.

Rev. David Torrey, D. D. was born in Bethany, Wayne county, November 13, 1818, being a son of Major Jason Torrey. He moved with his father to Honesdale, where he passed his boyhood and prepared for college. He entered Amherst College, Massachusetts, in 1840 as a sophomore, graduating at the head of his class in 1843. His theological course was begun at Andover Seminary and finished at Union Seminary, New York. Between his graduation from college and his entry into the seminary he taught school for something more than a year in Honesdale. Among those whom he then prepared for college were several who subsequently won distinction in professional and business life, among them being Hon. Alfred Hand, Hon. Henry M. Seely, both judges of the courts of Pennsylvania, Henry B. Hyde, who founded and developed the Equitable Life Assurance Association, of New York, Edwin F. Torrey, of Honesdale, and others. Doctor Torrey was married in 1848 to Mary Elizabeth, daughter of Rev. Heman Humphrey, D. D., LL. D., at that time president of Amherst College. He filled pastorates successively in the Presbyterian churches of the following places: Delhi, N. Y., Ithaca, N. Y., Ann Arbor, Mich., Cazenovia, N. Y. In the latter place, after a number of years

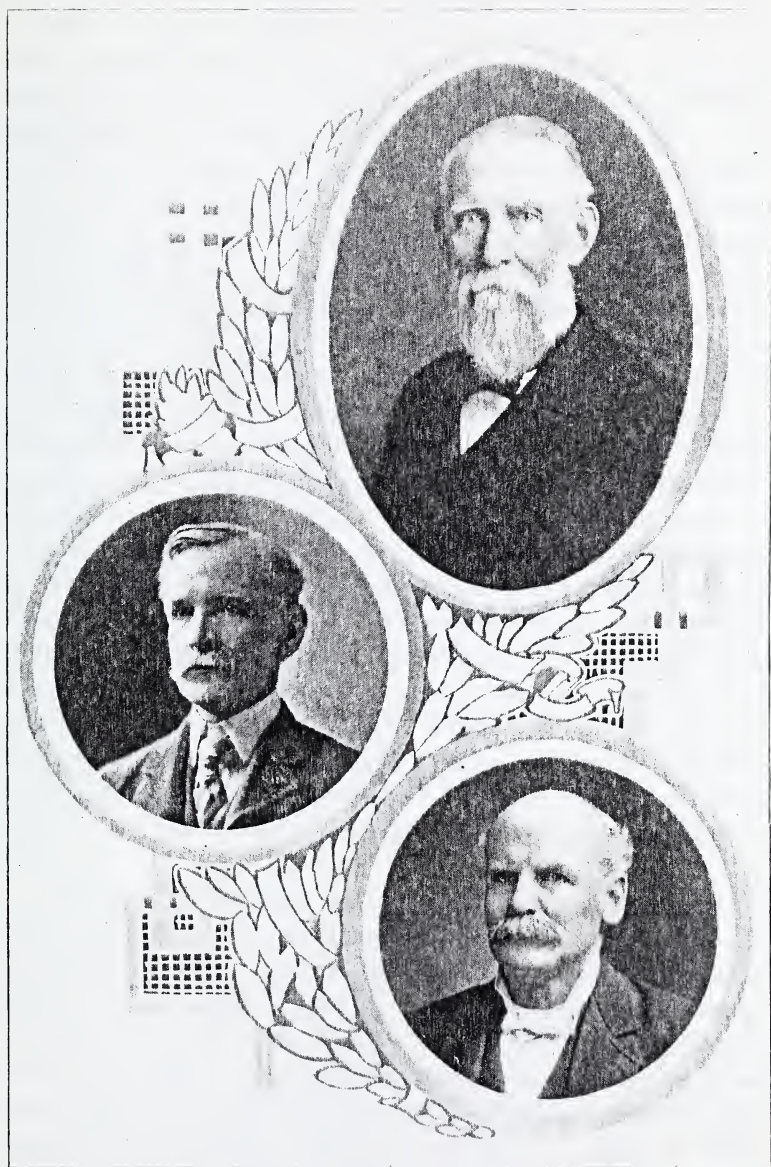
retirement from active duties of the ministry, he died in 1894. During his whole mature life Doctor Torrey was a very frequent visitor in Honesdale and often preached in the Presbyterian church. He occupied the pulpit statedly during several summer vacations of its pastors, and for a number of months prior to the installation of Rev. Dr. Swift. The degree of Doctor of Divinity was conferred upon him by Hamilton College, in which he held the chair of Metaphysics for a year after his retirement from the active ministry. For a long time he was one of the Commissioners and Examiners of Auburn Seminary. He entered the ministry from the Honesdale Presbyterian church of which church he became a member December 28, 1839. His son, James H. Torrey, is an elder in the Second Presbyterian church at Scranton, Pa., and a lawyer of high standing in Lackawanna county.

Rev. George Niver Snyder, son of Isaiah and Margaret Hasbrouck Snyder, was born in Honesdale, March 27, 1844. He united with the Presbyterian church June 30, 1858, and was graduated from Hamilton College in 1868. He took the regular course in Union Theological Seminary, graduating in 1871. During his last year in the seminary he supplied the pulpit of the Reformed church of Elmsford, Westchester county, N. Y., and after finishing his course was installed pastor of that church in June, 1871. He married Miss Sarah Scott, daughter of C. M. Scott, of Honesdale, November 15, 1871. He was now equipped for service, but sickness came and he returned to Honesdale where he died November 2, 1872. Mr. Snyder was a bright young man and seemed to have a fair future before him, but the grim reaper death gathered him away from earthly duties soon after he was prepared for usefulness. His widow married Rev. James R. Hoadley, who is doing a good work in one of the down town Presbyterian churches in New York City.

Rev. Alvin Ross Pennell was born in the township of Paupack in 1867, the son of Jonah Pennell, one of the earlier settlers in that part of the town know as Purdyville. Alvin Ross, the youngest son of a large family, began his education in the

common schools there and in his early teens, was sent to the Waymart Normal Institute to receive his high school training. After having studied there under Prof. J. E. Dooley for a period, he engaged for a few months in teaching. Then he entered Wyoming Seminary to pursue a regular course of study which was completed in 1891; in that year he was graduated from that institution with honors, having completed the classical course. In his youth he had united with the only Protestant church in the town where he resided, the Methodist Episcopal church. Having felt a call to the Gospel ministry he united by letter with the Presbyterian church of Honesdale in the year 1890, and the following year was taken under care of the Presbytery of Lackawanna as a candidate for the ministry. He entered the regular course of theological study at Auburn Seminary, New York, in the fall of 1891 and was graduated with a class of thirty in the spring of 1894. Before his graduation he had received a call from the Presbyterian church at Cato, N. Y. There he was ordained and installed by the Presbytery of Cayuga, June 15, 1894. There he remained and did a successful work for five years, until the fall of 1899; when he was called to the pastorate of the First Presbyterian church of Holyoke, Mass. This is a large and thriving church and during his pastorate large additions have been received and a debt of \$8,000 on the church, from the time of its erection, has been provided for. He was married October 17, 1894, to Evelyn Dessie Groner, of the Honesdale Presbyterian church. She is an active worker with her husband in the affairs of the church life.

Hon. James R. Dickson was born in Montgomery county, Pa., in 1811. He became a resident of Honesdale in 1846, having prior to that for some time been engaged in the wholesale drygoods business in Philadelphia. He formed a partnership in a general store with Henry Dart on his arrival in Honesdale, and afterwards engaged in a flour mill with Jeremiah C. Gunn, who later retired and was succeeded by Charles T. Weston, the firm becoming Dickson & Weston, which subsequently became



THOS. H. DICKSON

HON. ALFRED HAND
A. W. DICKSON

E. F. Torrey and Company, Mr. Dickson being the company. In 1861 Dickson bought an interest in a tannery at Aldenville and removed there with his family, but finding the association uncongenial sold out to his partner and returned to Philadelphia where he resided until his death in 1870. He was of Scotch-Irish ancestry, by inheritance and conviction a Calvinist, and a Democrat by instinct and party affiliation; conservative by nature, generous in his impulses, kind in his disposition and a friend of the poor and needy, he was one of nature's noblemen, a man to respect, to admire and to love. Although deprived in his youth of educational advantages, he had by an extensive course of reading, acquainted himself with good literature and was familiar with the writings of the best authors. While a resident of Wayne county he was known as an upright citizen of public spirit and enterprise. He was a member of the Presbyterian church and a trustee for a time. He also took an interest in education and was a trustee of Honesdale Academy. In 1856 he was elected Associate Judge of the county and was appointed an aid on the staff of Governor Packer with the rank of Colonel. James R. Dickson married Caroline Louisa Stuart, daughter of James Stuart, for many years an elder of "Old Pine Street church," Philadelphia. Their children were Thomas Hunter, Alexander Walker, Anna Moore, Elizabeth Walker, Martha Mitchell and James Stuart Dickson. Taken together they are as clean cut and fine a family as ever lived in Honesdale.

Thomas H. Dickson, son of J. R. Dickson, was born in 1840 and united with the Honesdale church in 1857. He obtained his education at Honesdale Academy and under private tutors. From 1857 to 1863 he was in the employ of Thomas Cornell & Co., and C. F. Young. From 1863 to 1865 he was in the U. S. Navy. He has been in the transportation business since 1870 and is representative of the Northern Pacific railroad at St. Paul, Minn. He was ordained an elder in Macalester church, St. Paul, in 1876, and has been Commissioner to the General Assembly, at Cincinnati, 1885; Portland, Or.,

1892, and Winona, Ind., 1898. Director and President of St. Paul's Y. M. C. A. for several years, trustee of Macalester College, 1891-1901, and president of the board the last four years. He married Elizabeth, daughter of Rev. C. R. Gregory, in 1870, and has had five children. The youngest son, Thomas H. Dickson, Jr., is teaching and intends to become a medical missionary. Thomas H. Dickson is a man of character and influence, a son of our church of whom we need not be ashamed.

Alexander Walker Dickson was born in Philadelphia, February 7, 1843, and came to Honesdale with his parents when he was only three years old, in 1846, and returned to Philadelphia in 1861 and united shortly afterwards with the Tenth and Arch street Presbyterian church, under the ministry of Rev. William S. Plummer, D. D. He went to Scranton in 1865 and was with the Weston Mill company until 1900 when the Delaware & Hudson railroad purchased the property for a depot site and the company went out of business, then Mr. Dickson organized the Dickson Mill and Grain company, of which he is president. He was ordained an elder in the First Presbyterian church of Scranton, February 19, 1871, under the pastorate of Rev. S. C. Logan, D. D. He has been honored by Presbytery by being chosen as a Commissioner to General Assembly five times, attending the meetings at St. Louis, Detroit, Pittsburg, Minneapolis and Philadelphia. He has been a member of the Presbytery's executive committee for work among Foreign Speaking People since its organization in 1893. He was one of the charter members of the Thirteenth Regiment, N. G. P., when it was organized in 1877, and was a member of the Scranton Board of Trade for twenty-one years, being its president two years. He has been one of the trustees of the East Stroudsburg Normal school since its organization. He has one son, Rev. Spencer Cole Dickson, pastor of the Presbyterian church at Point Pleasant, N. J., and one daughter, the widow of Dr. Blanchard, resident of Scranton. Of the influences he was under while in Honesdale he writes: "The first Sabbath school teacher I remember was Miss Anna Lord, daugh-

ter of Russel F. Lord, who married Frederick Tracy, of Mansfield, O. She was a lovely woman and had a great influence over her boys. I remember the class was all in tears when she left us. A later teacher was Mrs. Bennett and afterwards G. G. Waller, Esq. My recollections of Dr. Rowland are of the pleasantest sort. I think he had a strong influence for good upon me, as had Stephen Torrey, of blessed memory, and that most lovely Miss Ada Torrey, afterward wife of Dr. Grant, Bey, of Egypt. Altogether as I look back upon my young life in Honesdale and the old church and Sunday school, I am grateful 'that my lines were cast in pleasant places,' and that I grew up under most excellent influences at home, in school, in Sunday school and church."

Rev. James Stuart Dickson was born in Honesdale and baptized in the Presbyterian church. That staunch Presbyterian journal, the New York Observer, in an editorial December 29, 1904, says: "The college board, December 15, received a report from its committee on secretary, unanimously nominating for that office the Rev. James Stuart Dickson, pastor of Woodland church, Philadelphia. He was elected by ballot, without a dissenting vote, and will soon begin his service of the church and the board in the college cause. The board is now fully organized, its members and committees taking hold with vigor and wisdom of the work before them, and Mr. Dickson will enter upon a rare and great opportunity to influence the future policies of the board and the welfare of our Presbyterian colleges. Mr. Dickson was born in Honesdale, Pa., July 19, 1859. He was graduated from the University of Pennsylvania in 1880, and went at once to the Princeton Theological Seminary, to prepare for the ministry; he received his instruction in theology under Dr. A. A. Hodge. Among his classmates will be found the name of the Rev. James Walter Lowrie, formerly of Peking, and later of Paotingfu, China, who rendered very distinguished services in the days of the Boxer outbreak. Mr. Dickson was ordained by the Presbytery of New Brunswick, October 9, 1883, and installed as pastor of the church at

Dayton, N. J. He was called in 1886 to assume the responsibilities of a city pastorate, and was installed over Woodland church, Philadelphia, at a critical juncture in its history. He addressed himself at once with characteristic energy to the work of ridding the church from the burden of debt, and soon had the pleasure of seeing it free from embarrassment and in the enjoyment of marked prosperity. Under his administration the church has become distinguished for its thorough organization, and missionary activity. Every department has felt incessantly the power of his personality, and been stimulated to activity. His preaching has been marked by perfect loyalty to the Word of God, by intense earnestness and a high degree of spirituality. His pastoral labors have been performed with loving zeal and untiring activity during the eighteen years of his peaceful and happy relationship to his people. He has been for a number of years a useful member of the Board of Publication and Sabbath school Work; and has recently been elected a director of Princeton Theological Seminary. When the trustees of this institution undertook in 1902 to raise a fund of \$100,000 for the endowment of a chair in memory of the life and services of Prof. William Henry Green, they turned to Mr. Dickson as the man most fitted to carry the undertaking to a successful issue. They were not disappointed in their expectations. The work was done with promptitude and efficiency. The larger work to which he is now called is one which will put his ability to a new test, but he brings to it the prestige of success, a courageous spirit, a wide acquaintance with men, tact and skill in dealing with them, and a strong physical constitution, capable of protracted labor. If Presbytery consent to dissolve the pastoral relation it will be a sad day for the congregation; but it will have the consolation of knowing that it is releasing him for a work of much wider extent, and of supreme importance for the welfare of the church."

Henry White Dunning, son of Rev. Dr. Dunning, was educated in the private and public schools of Honesdale and Williston Seminary, Easthampton, Mass., from which institution

He was graduated in 1878. He became a member of the class of 1882 at Princeton. He read law in the offices of William H. Lee, Esq., of Honesdale, and Hon. H. B. Payne, of Wilkes-Barre, Pa., and was admitted to Luzerne county bar June 5, 1882, since which time he has been engaged in practicing his profession, which is principally corporation practice, although he does a general law business. He was married June 17, 1896, to Miss Elise J. Sandoz, a native of Switzerland, a woman of superior culture. They have two daughters, Louisa S. and Dorothy A. Mr. Dunning was elected an elder of the First Presbyterian church, of Wilkes-Barre, in January, 1901. He is one of the sons of the church who reflects credit upon it. He frequently comes back to Wayne, spending his summers at Bethany. His brother, Edward P., is a prosperous business man, located in Chicago. Mrs. Dunning owns a handsome residence in Wilkes-Barre and her daughters, Miss Kate A. and Miss Maria W. Dunning, reside with her. Mrs. Dunning is remembered in Honesdale as a careful woman in her family and as having been helpful to her husband in many ways during his memorable pastorate of Honesdale Presbyterian church.

The Hand family of Honesdale are descended from John Hand who came to Southampton, L. I., prior to 1644. He settled at Easthampton and was one of the pioneers in founding the new settlement. He came from Etansted, Kent county, England. Ezra Hand was of the seventh generation from John Hand, and was born August 9, 1799. He had meager advantages for schooling, but like most of his contemporaries had sufficient schooling to be able to do business. June 1, 1829, he married Catharine Chapman. They came to Honesdale in the summer of 1831, and he went into the tanning and mercantile business with Foster & Roe. Their store was where the Keystone block now is. About 1834-5 Hand and his brother-in-law, Daniel P. Kirtland, entered into partnership and erected the store on the corner of Main and Eleventh streets, now owned by Henry Freund. They conducted the mercantile business until 1864 when Horace Hand purchased the business. Ezra

Hand was a trustee of the church and he was librarian of the Sunday school for many years. His wife lived to be 90 years old and was a highly respected woman. His son Horace is noted elsewhere. Mary became the wife of Miles L. Tracy and Alfred Hand became a resident of Scranton, Pa.

Hon. Alfred Hand was born at Honesdale March 25, 1835. He became a member of the Honesdale Presbyterian church January 11, 1852. He prepared for college in his native town and was graduated from Yale in 1857. He read law with William & William H. Jessup at Montrose and was admitted to the bar November 21, 1859. He married one of Judge Jessup's daughters for his first wife and located in Scranton when there were but few lawyers in that city. Hand & Post were a leading law firm for many years. He was elevated to the bench by appointment, March 4, 1879, and the following fall he was elected law judge of the Forty-fifth Judicial District and served from 1880 until 1887, when he served as Justice of the Supreme Court for a short time by appointment. Judge Hand has been an elder in the First Presbyterian church of Scranton since 1867. He was appointed on the first committee of Revision of the Confession of Faith and served on that committee for two years. He has been a member of General Assembly a number of times and has served on regular and special committees of importance. Mr. Hand is a leading citizen of Scranton and he and A. W. Dickson represent the quality of Honesdale church well in the elderships which they hold in the First Presbyterian church at Scranton, Pa. Judge Hand was elected Moderator of the Lackawanna Presbytery at its spring meeting in 1904. This is the first time in the history of the Lackawanna Presbytery that a lay member was ever elected to that position. Judge Hand has a large family and one of his sons, Miles, resides in Honesdale.

Elder H. C. Hand had three sons, Charles W., Alfred C. and Henry.

Charles W. Hand was born in Honesdale October 22, 1856. He was a studious boy and was graduated at Phillips Academy,

Andover, after which he read law with his two uncles, Judge Waller, of Honesdale, and Judge Hand, of Scranton, and at the latter place he was admitted to the bar. His uncle induced him to go to New York to look after the Davis lard oil business, a venture in which he was interested. He took a great interest in the business and soon became superintendent of the refinery. While thus employed he became an elder in Dr. Cuyler's, Lafayette Avenue, Presbyterian church. In 1898 the treasurer-ship of the Presbyterian Board of Foreign Missions became vacant and Mr. Hand was induced to accept the position, which he still holds. The position is a very responsible and important one, involving the receiving and paying out of about \$1,000,000 annually. These disbursements go to all parts of the world and many supplies for missionaries have to be purchased by the treasurer, requiring judgment and care. He married Julia Ellmaker Waller, a daughter of Rev. David J. Waller, of Bloomsburg, Pa., and they have four interesting and intelligent daughters.

Rev. Alfred C. Hand was born at Honesdale June 19, 1859. He fitted for college at Williston Academy at Easthampton, Mass., and graduated from Yale in 1882. He taught in Williston in 1883 and traveled in Europe in 1885, entering Union Theological Seminary that fall. He completed his studies and was licensed to preach by Lackawanna Presbytery at Honesdale April 18, 1888, and on the 27th of June, that same year, he married Sara Lord Avery, of Mansfield, O. He received a call to the church of the Covenant at Buffalo, N. Y., and entered upon labors that were full of promise, but in a few months illness compelled him to relinquish the pastorate. He traveled in Europe again and spent time in the pine woods of northern Michigan, being a lover of woods, streams and mountains he wrote, "Nature is good enough for me and most eloquent of God." Rev. Mr. Hoadley says of him, "There was something so attractive about his face and manner that it won all hearts." He wrote of his home to his brother Henry. "How much we owe to that Christian home, the gift of God to us. The joy

seems to ever increase as the opportunity of the years sends us back to it." He died March 13, 1892, leaving his wife and one son Avery Chapman Hand. It was said of him the only sorrow he ever caused his friends was when he died. A noble young man he died in the hope of the Christian's reward.

Henry Hand the third son of Horace Hand took his brother Charles' place as superintendent of the oil business and he is a successful business man residing in New York. He is a deacon in the church in Brooklyn.

PRAYER MEETINGS AND YOUNG PEOPLES' MEETINGS.

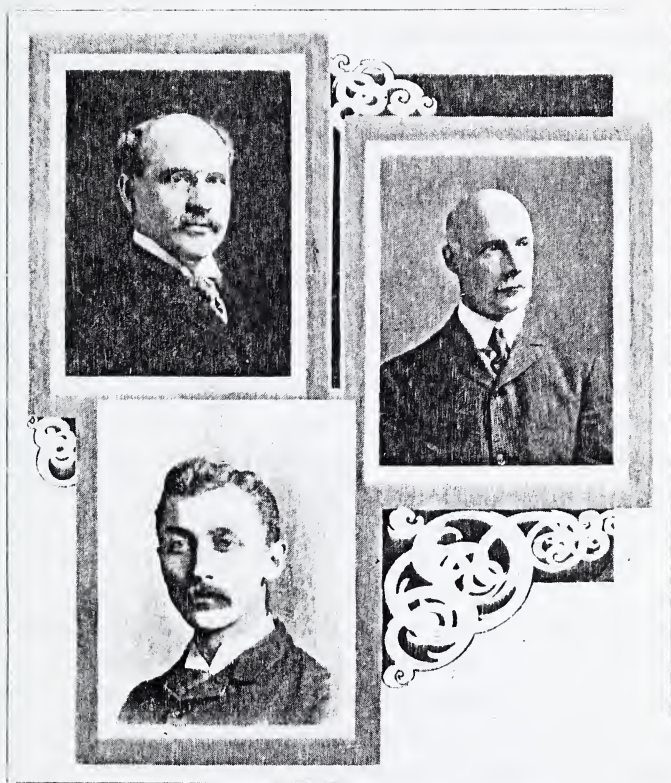
Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

—Cowper.

And Montgomery sings:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

According to this definition all men pray, for all men have desires, wishes and hopes, and we are taught in the Bible that men ought always to pray and not to faint. To be permitted to intercede with the Supreme Ruler of the Universe, with the assurance that one's petitions will be heard and answered, if made in the right spirit, is the greatest privilege accorded to any human being. Among the things complained of in the Declaration of Independence is that "the right of petition had been denied." Kings and rulers of the earth have often denied the right of petition, but the Sovereign Ruler of the Universe has never denied this great privilege to mankind. The Bible is full of promises that God will hear and answer sincere prayer. The original members of the church met at the house of Isaac P. Foster February 28, 1829, all of the nine being present, and resolved that the church hold a regular meeting in the afternoon or evening of the first Saturday of each month for the purpose of prayer and mutual conversation. This was the beginning of the church prayer meetings, and as far as we have



CHAS. W. HAND
REV. ALFRED C. HAND

HENRY W. DUNNING

any records, prayer meetings have been held regularly by the church ever since. For years there have been weekly meetings in the lecture room and in the chapel. These meetings have been well attended; although many members never think of entering a prayer meeting, much less do they ever think of taking any part in such meetings. In 1876, after a great revival in the church, a young people's prayer meeting was organized. This meeting was held on Wednesday nights and the regular lecture and church prayer meetings were held on Friday nights. In 1889 the Young People's Society was changed into a Society of Christian Endeavor which holds its meetings Sunday evenings before the church service begins. The other churches in the borough also organized Young People's Societies, and in order to have one uniform night for prayer meetings throughout the churches in the town, the Presbyterians gave up their Friday night meeting and the Methodists their Thursday night meeting, and all the churches united on Wednesday night as prayer meeting night, and the church bells are rung on Wednesday evenings with as much regularity as they are on the Sabbath. Dr. Dunning claimed that he had forty members that he could call upon to lead in prayer in public, and the attendance at the prayer meetings of the church has always been good. The Christian Endeavor Society holds regular weekly prayer meetings, besides doing a large amount of other work through its various committees. It is to be hoped that the zeal of the church in sustaining its prayer meetings will never end. In its early history the congregation stood with bowed head during prayer but in recent years, since about 1879-80, the congregation sit with bowed heads. The old form brought all to their feet. The new form does not always cause the listener to assume a very reverential attitude.

June 7, 1897, the regular monthly meeting of the session was held at Andrew Thompson's residence. Present, Rev. W. H. Swift, moderator, and Elders Hand, Ward, Bodie, Stocker, Thompson and Holmes, and by invitation Deacons Beers and Penwarden. After transacting other business the subject of

adopting the psalter edition of the hymnal was discussed, and finally it was decided to adopt this edition of the hymnal, in order that the psalter might be used in the morning service. Prior to this there had been no psalter service in the church.

At a meeting held in the chapel parlor on the evening of December 27, 1905, the church, after a trial of thirty-five years of the rotary system of electing elders, by a unanimous vote decided to return to the system of electing elders and deacons for life.

Elder Reed had charge of supplying the communion table for a number of years, and when he died in 1879, Horace C. Hand and wife undertook that very necessary service, and they have performed it very acceptably ever since that time. The commissioner to the General Assembly at Winona, in 1898, reported that individual communion cups were used at the assembly. This led to considerable discussion in the session, in which it developed that the individual cup was favored from sanitary and other considerations. A committee was appointed to investigate and report cost of trays and cups. Finally, in April, 1901, H. C. Hand and his wife donated a communion service, consisting of six trays with forty glasses in each tray, together with holders for the glasses, fastened to the back of the pews. They also had a cupboard erected in the chapel for storing the service. In some city churches the deacons serve the communion, but that has never been the custom in Honesdale. The deacon, is an expression common enough, however, as applied to elders. In the speech of the people it was Deacon Foster, Deacon Reed and Deacon Darling, yet neither of them was ever a deacon in the church. The term deacon, as applied to elders, is undoubtedly a relic of Congregationalism, which remains to this day.

The Young People's Christian Society of the First Presbyterian church of Honesdale was organized November 29, 1876. George F. Bentley was chairman and H. Scott Salmon was secretary of the organization meeting. At this meeting Andrew Thompson was elected president and John T. Ball was

elected vice president, and H. S. Salmon secretary. The president appointed Messrs. Bentley, Reitenauer, Foster and Miss Clara T. Sutton a committee on constitution and by-laws. Thus was organized the first Young People's Society in Wayne county*. Other presidents were J. A. Bodie, J. T. Ball, Samuel J. Foster, H. S. Salmon; secretaries, W. L. Dunn, C. W. Hand, William Haley, John H. Torrey, William J. Ward; treasurers, H. S. Salmon, W. J. Ward, L. D. Spragle. About 1883 the old organization being in a disorganized condition, a reorganization was effected and Rev. W. H. Swift was elected president and L. D. Spragle secretary. In 1885 literature was distributed among the boatmen through the agency of the society and some charitably disposed women. Other presidents of the society were W. J. Gregory, H. S. Salmon, R. M. Stocker; secretaries, G. W. Lane, John Kuhbach, N. E. Hause, C. H. Rockwell; M. L. Sherwood, treasurer. In 1889 the society was reorganized as a Young People's Society of Christian Endeavor and it continues as such until the present time. The young people's societies in the church have been of great benefit to the young people of the church. The first societies were modeled after the society in Dr. Caylers' church in Brooklyn, N. Y., and it had most of the best features of the society of Christian Endeavor. One of the presidents of the society in his annual report said: "The introduction of a system of repeating Scripture, poetry and other gems, pertinent to the subjects considered, has greatly improved our prayer meetings. This system has been enforced through the adoption of the following resolution, to wit: 'I promise to attend the Wednesday night prayer meetings regularly when possible, and to take some part in the meeting, each time, when necessary—opportunity to determine necessity.' Thirty-eight of the members subscribed to the resolution and the president thought they had tried to carry it out according to its spirit and intent." The following have

*Andrew Thompson, and not J. T. Ball, should be mentioned as first president on page 18.

been presidents of the Christian Endeavor Society: Rev. W. H. Swift, W. J. Ward, D. L. Hower, S. M. Decker, J. D. Romaine, Herman Harmes, Joseph A. Bodie, Jr. The church has organizations enough. Their success always depends upon the efficiency of each member.

MUSIC.

O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The wonders of his grace.

—Wesley.

I will sing of mercy and judgment, unto Thee, O Lord
will I sing. Psalm ci, 1.

Music has been considered a necessary part of worship in all ages, and the session early took measures to obtain good music for the church services. At their meeting, March 11, 1830, Daniel B. Wilcox and John Tyler were appointed choristers and Richard L. Seely and Simeon S. Chamberlain assistant choristers to manage the singing in the congregation.

In 1844 the session declined to accept T. H. R. Tracy's resignation as chorister and appointed R. L. Seely to communicate with him on the subject. Evidently Mr. Tracy had become discouraged and resolutions were passed by the session promising encouragement to any suitable measures that should be taken to advance the cultivation of music in the congregation, and the chorister was requested to form an efficient choir by selecting such voices as he found qualified; and the subject of teaching the rudiments of music was commended to the congregation as one that needed their hearty cooperation.

In February, 1845, session accepted Mr. Tracy's resignation and tendered him their thanks for leading the singing for many years. Mr. Cummings led the choir until he died in 1846, and T. H. R. Tracy was again appointed leader by the session. About this time Elizabeth Schofield, Eliza Wheeler and Eliza Lanterman, afterwards wife of William Wardwell, are remembered as being in the choir. The first instrumental music was a violincello played by Mr. Tracy. Prior to that the tun-

ing fork was used to give the pitch and Mr. Tracy marked time with his hand. Mr. Littlewood organized a juvenile band about 1848, composed of H. M. Seely, Miles L. Tracy, Fred Kirtland, E. A. Penniman, James Knapp and W. H. Ham. About 1850 C. N. Todd came to Honesdale to assist B. B. Smith in his school. He was an accomplished musician and he organized the Alpine Glee Club. Miss Mary Foster, later Mrs. S. D. Ward, Miss Betsey Brush, afterwards Mrs. B. B. Smith, Eliza Chapman or Mrs. Stephen St. John, Horace Hand, H. A. Woodhouse, Anna Foster, Eliza Kirtland, Lucena Reed, now Mrs. J. E. Richmond, Eliza Wheeler, Mary Wheeler, Mrs. Clark, E. B. Freeman and W. H. Ham, as flute player, are remembered about this time as being in the club and choir. This glee club gave some of the finest concerts that had been given up to that time in Honesdale and Mr. Todd took hold of the Presbyterian choir and brought it up to a higher state of efficiency than it had ever attained before. After he left it appears that Frederick L. Chapman, a brother of Mrs. Richmond's, was appointed chorister and Benjamin Baldwin is also remembered as chorister. H. W. Stone's daughters, Mary Hand and others sang in the choir. Miles L. Tracy and Henry M. Seely played, the one a flute, and the other a bass viol, for a short time. Mr. Ludwig played a little melodeon and Benjamin Baldwin played the organ awhile. Miss Hannah King, Jason Torrey and Henry Blandin played the melodeon for a number of years before they went into the new church. Henry Blandin occasionally played the pipe organ when Mrs. Kesler was unable to do so. Mr. Abbott was the first singing school teacher in Honesdale and Eliza Kirtland had the first piano and Marietta Blandin had the second piano in Honesdale. She also sang in the choir. Francis B. Penniman, James R. Dickson, Julia Strong, Hattie Ingersoll and Mary J. Tracy were singers at one time. Mary P. Hand, Miles L. Tracy, Mrs. Richmond, Mrs. E. A. Penniman, Sarah Scott, E. A. Penniman, H. M. Seely, Emma Ward, J. E. Richmond and Mrs. Seely sang in the choir together for many years.

Miles L. Tracy led the singing for about twenty-five years,

during that time H. M. Seely and Edward A. Penniman were bass, J. E. Richmond tenor, Mrs. Richmond and Mrs. Seely sopranos, Mrs. Penniman, Sarah Scott and Emma Ward altos. This choir rendered very acceptable music. Mrs. Kesler was the first organist with the pipe organ. After her health became impaired Mrs. Atkinson became the organist and her playing was very much appreciated.

At a meeting of the session held September 10, 1880, on motion of M. L. Tracy, Dr. Robinson's book, called "Sacred Songs for the Church and Choir," was adopted, then Mr. Tracy retired, and the following preamble and resolutions were adopted:

Whereas, A communication has been received by the session stating that the members of the choir have resigned and the choir has disbanded and whereas Mr. Tracy has tendered his resignation as chorister;

Resolved, That we express to the chorister and members of the choir our gratitude for their long and efficient service of song. We thank them for their uniform attendance at our services in the church, the social meetings, the Sabbath school and the house of mourning. We recall with gratitude their Christian fidelity to us through many years, some of them while a generation has come and gone. We are thankful we shall not wholly lose their services in the future, as years go by may their voices with true devotion rise from pew or choir as God sees best.

Resolved, That we request Mr. Tracy to withdraw his resignation, to reorganize the choir, as in his judgment seems best, and continue in the position of chorister in the future as in the past.

Under this arrangement Mr. Tracy acted as precentor and led the congregation in singing, for a short time, then Mrs. Atkinson, the organist, in 1883 took direction and organized a choir consisting of Joseph A. Bodie and L. D. Spragle bass, Grace Foster and Lottie Wefterling sopranos, August Rehbein tenor, and Alice B. Tillou and Hattie Weston altos. Mrs.

Atkinson introduced an occasional solo. When Mrs. Atkinson removed to Albany Miss Emma Ward became organist and J. A. Bodie became leader of the choir by appointment of the session December 5, 1885, and he did much to improve the singing. Anthems and solos were more frequently sung. Among the solo singers who have given great satisfaction are Alice B. Rockwell, Blanche Kesler Grambs, Mrs. Walter A. Wood, Miss Florence Wood sopranos, Edith Swift, Anna Salmon altos. Others who have sung in the choir are Lottie Brown, Helen, Holmes, Kate Tracy, Kittie Torrey, Margaret Keeler, Howard Tracy, George Woodward, Maria Woods, Joseph A. Bodie, Jr., Miss E. Strongman, Blanche Wood, Fannie Brady, Anna Brown, Frank Jenkins, George A. Smith, Cora Keen, Jennie Schoonover, Clara R. Torrey, Rebecca Thompson, Mrs. Dix, R. H. Brown, H. A. Tingley, Charles Bentley, Lizzie Bentley, Orra B. Hadsell, Henry Ackerman, F. A. Doyle, Johannes Gemre, Roy Wood, Josie Dittrich, Elaeze Krantz, Florence Evans. Dr. E. W. Burns has assisted occasionally with a violin and C. T. Bentley with a flute. The preparation required from a choir is such that it should be sustained by the church. Since Mrs. Atkinson removed to Albany Emma C. Ward, now Mrs. W. H. Swift, has been organist, and as such she has served the church very faithfully. Music is an important part of worship and since the days when Miriam led the hosts of Israel in a song of triumph over the deliverance of the chosen people from the hands of the Egyptians, it has been employed in sounding the praises of the Lord of All. The psalmist says, "Sing unto the Lord a new song and his praises in the congregation of saints." * * Praise God in the sanctuary; praise him in the firmament of his power, * * "praise him with stringed instruments and organs." Praise the Lord; for the Lord is good; sing praises unto his name for it is pleasant."

The singing of the church, like other features of worship, is under direct control of the session of the church. Since the time when Major Tracy, with tuning fork in hand, started the tunes until the present time, there has always been a volunteer

choir, which has rendered acceptable service in conducting the singing, in which the congregation should join. The old-time singers had no assistance from organs but had to carry the tune without help. This method of singing developed independent singers, and some of the pioneers had melodious voices and their melody was not to be despised. The singing school teacher who taught young people to sing by note, developed many independent singers and some choirs, even in the country, were commended for the rich melody of their music. Doubtless the old-time singing was much slower than the present rapid time music, but it was much more devotional. Many of the grand old hymns are prayers and all their sacredness is turned into sacrilege in the mouths of careless and indifferent singers; hence every church is deeply interested in the character and make-up of its choir. The congregation of Honesdale church is expected to join in the singing of the regular hymns because it is a part of the worship. Formerly all the note books containing the tunes were in the hands of the choir. Now the pews are supplied with hymns and tunes and all have an opportunity of joining their voices in songs of praise to God.

Jacob S. Davis, a surveyor and man of considerable genius and prominence in Wayne county, built the first pipe organ in the county. L. S. Collins remembers that it stood in the rear end of Jason Torrey's house at Bethany, years ago. Orlando Weed built the first pipe organ for the Episcopal church in Alanson Blood's cabinet shop about 1846. According to James H. Sutton's recollections, Allen Plum was leader of the first band in Honesdale. The other members were James H. Sutton, who played the clarinet and trombone, Mr. Maule, an old Scotch watchmaker, A. J. Bowers, the first hardware merchant, Joseph Delezemme, Charles Wallace, J. A. Arnold and Ezra Genung. They met in Captain Field's hotel to practice and expended \$200 for an instructor, who came down from Binghamton, besides paying for their instruments. They made great preparations for a celebration that was to be held in

Honesdale and played on the occasion. A collection was taken up for the band and eight dollars were raised. The leader was disgusted with this meager return for all his labor and the organization disbanded.

There is another kind of music that must not be forgotten, the music of the bells. Poets and musicians have been entranced by the music of bells and they have sung sweetly of their harmonious tones. The first bell in Honesdale was the Academy bell, now in use calling the children of the Graded school to their tasks. It has inscribed upon it "E. F. Force, New York, 1833." The Methodists had a bell a year or two after this date, and the Presbyterian church bell has cast upon it, "Meenely bells of Troy, N. Y., 1839." The address is still upon it, "J. B. Graves, Honesdale, Pa., by Cornél & Bidwell's line, by Rondout, N. Y.," which was the old Delaware & Hudson Canal freight line. All the Honesdale churches have bells and may their ringing never cease to call the people of Honesdale to their several places of devotion to render services of praise, thanksgiving and adoration to the Supreme Ruler of the Universe. The town clock was placed in the belfry of the church about 1854-5, and when the present church was built the clock was placed in the steeple where its hammer strikes the old bell, tolling the time of the day and the silent watches of night, reminding all that the sands of time are constantly falling, as the years roll by.

Members of the Presbyterian church and choir have assisted in sacred concerts and in the rendering of cantatas and oratorios. For a number of years a musical history club was maintained in the borough, composed of the singers and musicians from all the churches. This history club studied the lives of the old masters in music and rendered some very fine classical music during the years of its continuance. Recently the teaching of vocal music has been introduced into our public schools in the borough, in response to a demand of the public. The session of the Presbyterian church discussed the matter of introducing vocal music into our schools and passed resolutions

urging the matter, which were sent to the principal of the schools, and the influence of the session was exerted to that end. The whole town will be benefitted when all the children are taught to sing.

In connection with joyful sounds, it is fitting to mention the old twelve pounder cannon, that was brought to Honesdale to help celebrate the running of the Stourbridge Lion in 1829. This was justly considered a notable event and it was properly celebrated by the booming of canon, but Alvah Adams lost an arm as one of the results. This cannon, known as the "Baby Waker," seemed to belong to the town thereafter, and did service for both of the political parties in celebrating victories, besides waking patriotic echoes on 4th of July morning, arousing the farmer boys from their dreams, for twenty miles around. Dreams that had brightened life during the year, of the one day when they could go free and enjoy a dinner in the woods with their youthful companions. During the war patriotic emotions were stirred by its thunder tones. Benjamin Loris lost an arm also by its premature discharge, and about 1877 it burst from an overcharge. Its reverberating sounds float down the corridors of time and awaken memories in the hearts of many of joyful days long since agone.

MISCELLANEOUS.

March 9, 1850, Benjamin C. Baldwin, Frederick E. Tracy Horace C. Hand, Henry B. Hyde, Edwin F. Torrey and H. O. Hamlin joined the church. It is seldom that as many strong men join any church at one time as these men proved to be. Mr. Baldwin was superintendent of the Sunday school at one time. He was a surveyor by occupation and removed to Minnesota where he still lives at an advanced age. Frederick E. Tracy married Anna Lord and removed to Mansfield, O., where he became a wealthy merchant and had some prominence. H. O. Hamlin was for many years a merchant in Honesdale. Messrs. Hand and *Torrey are prominently connected with the

*Note. E. F. Torrey entered the Honesdale National Bank as cashier, September 14, 1874. The date, 1876, given on page 211, is a typographical error.

Honesdale Banks and Henry B. Hyde was largely instrumental in establishing the Equitable Life Insurance Company of New York, which has grown to such great proportions. His father, Henry H. Hyde, was associated with C. C. Graves in the mercantile business in a store which stood just north of the Delaware and Hudson freight depot, and Henry B. Hyde clerked in this store. None of his schoolmates ever dreamed that he would become the head of such an immense financial concern as the Equitable Life Insurance Company.

Among the notable women who have been connected with the church Miss Caroline Scott must not be forgotten. When the Honesdale Bank was established in 1836, John Neal, of the Moyamensing Bank, of Philadelphia, was appointed cashier, and became one of the trustees of the church. He resigned as cashier October 31, 1842, and went to Hawley, where he erected a building covered with sheet iron, which he designed for banking purposes, but it was a failure. He had two daughters who were reared in refinement. One was the wife of Rev. J. W. Scott, of Mount Pleasant, O., and Anna became the wife of John F. Lord.

Carrie and Lizzie Scott were frequent visitors at Honesdale, at their grandparents' and their aunt's. As a result of acquaintance from these visits, Russel F. Lord married Lizzie Scott for his second wife. While Carrie was visiting her sister, Benjamin Harrison visited Honesdale to see his future bride. R. F. Lord made a large party in his honor to which the society people of the town were invited. Mr. Harrison was afterward a distinguished elder of the Presbyterian church, United States Senator and President of the United States. After the death of his first wife he married her niece, Mrs. Mary Scott Dimmick, a daughter of Russel Lord's by his wife Lizzie Scott.

John F. Lord, who married Anna Neal, was a trustee of the church and a man of prominence in Honesdale along with his brothers Russel and Solomon for many years. He took contracts to load boats on the canal and had a competence. He resided where the Petersens' now reside, on Church street. He

was six feet tall, a Colonel as aid to Governor W. F. Packer, and, generally speaking, was a society man of convivial habits. But his conviviality went too far and the tide of success turned. He moved on to a farm near Cajaw Pond where his wife became blind and where she died. After her death he went to Port Jervis where he lived a lonely life on the mountains. A writer said at the time of his death: "In picturesque Laurel Grove cemetery, at Port Jervis, John F. Lord, 'the recluse of Rio,' was buried, with his son Edward F., the only mourner." He built a log cabin on the mountain side in the wilderness where he lived with his books. One day when he was gone his cabin burned down with his precious books, the loss of which he never ceased to mourn as long as he lived. He died July 24, 1902, aged 87 and his hair had retained its raven blackness and his eyesight was undimmed. When he was dying his physicians offered him liquor which he had not tasted during the thirty years of his life of a recluse. He protested, piteously saying: "Don't give me whiskey, I've had more than enough of that in my life. Take it away." After the war both Russel F. and John F. Lord became intemperate and separated from their wives. Russel died and John became a recluse upon the mountains.

Two of the marriages of R. F. Lord's daughters were elopements. Anna E. eloped with Frederick E. Tracy and Mary Scott eloped with Walter, son of Hon. S. E. Dimmick. The latter was forgiven and is now widow Harrison, but the former was not forgiven so readily, neither did Mr. Lord cease to regard Rev. E. O. Ward with disfavor for having performed the ceremony. The three Lord brothers were conspicuous men in Honesdale in their days of business activity, but clouds overshadowed the lives of two of them towards life's ending.

Rev. J. W. Scott, the father of Lizzie Scott Lord and Caroline Lovina Harrison, supplied the pulpit in Honesdale for six months at one time, and he preached here at various times and taught the Bible class.

SEVENTY-FIFTH ANNIVERSARY.

W. B. Holmes, clerk of the session, makes the following note: "In accordance with the appointment of the Rev. W. H. Swift, D. D. committee, he arranged an excellent program. With characteristic modesty, which increases with age, he assigned the most important parts to others and left himself in the background; while not on the throne he was the power behind the throne and to him was largely due the success of all the exercises." The exercises were held February 21, 1904, in the church. The church was handsomely trimmed with evergreens and potted palms and ferns. The pulpit was covered with the American flag and the names of the nine original members were garlanded in evergreens about the organ loft. The church decorations were made under the skillful management of Mrs. Andrew Thompson, with other ladies of the church, whose good taste in such matters has been manifested on many occasions. Dr. Swift presided in the morning, opening the exercises with prayer and introducing the speakers with kindly compliments that left nothing that was necessary unsaid. R. M. Stocker gave the historical address and Hon. Alfred Hand, of Scranton, spoke very feelingly of his connection with the Honesdale Presbyterian Sunday school and church, with which he was connected until he was 18 years of age. He ascribed whatever success he may have attained in life largely to the influences of his early training under the church. He spoke very highly of Rev. Dr. Rowland and also mentioned R. L. Seely, father of Hon. H. M. Seely, who was a very jovial man. He had a playful disposition and would let all the boys pile up on top of him, then he would rise up like a giant and throw them off. He was however a conscientious and good man. He spoke very highly of Judge Seely, who was a classmate of his at Yale College and they were both elected Judges about the same time. In the afternoon, in the Sunday school, the regular lessons were postponed and interesting talks were given by ex-Superintendents W. B. Holmes, Andrew Thompson and D. L. Hower. The speakers gave interesting accounts of persons with whom they

had been associated during the time they had been connected with the school. The evening session of the anniversary exercises was a laity meeting in which the various Protestant churches were represented. On the rostrum were Reverends Swift, Place, Walker, Ware and Behrens, of the Presbyterian, Methodist, Baptist, Episcopal and Lutheran churches, respectively; with them were the speakers, Hon. F. P. Kimble, representing the Baptist church, Homer Greene, representing the Episcopal church, W. W. Baker, with the address of M. E. Simons, of the Methodist church, and James H. Torrey, who greeted the church in the name of his ancestor, Jason Torrey. An interesting letter full of reminiscences, which is published elsewhere, from Thomas H. Dickson, of St. Paul, Minn., was read by Rev. Dr. W. H. Swift, after which in a highly complimentary speech he introduced W. B. Holmes as president of the meeting. Mr. Holmes was equal to the occasion, speaking with a dignity and grace that left nothing to be desired.

Mr. Kimble esteemed it "a privilege and a gratification to join with this congregation in the public celebration of the completion of a triumphant epoch in the history of this church. Seventy-five years are but a brief span in the Christian era, but measured by the period of man's activity, they embrace the hopes, struggles and successes of more than three generations. During this epoch the church has experienced great and important changes. Important events have transpired. Many noble men and women who were among its early founders have passed away. * * Naught remains of them but their works, and these will remain until all God's workers are gathered home. This church with its magnificent temporal structures, with its strong bond of brotherhood, with its helpful social organizations, and with its spiritual aggregation, is but the collective result of mighty efforts and determined purposes. In all its departments it stands out to-night as a crowning memorial to God's promise that the consecrated work of His people shall never go unrewarded. It is therefore a happy reflection for us on this anniversary occasion to recall the unselfish devotion, the untiring zeal and the Christian fortitude of those early workers amid the trials and efforts incident to the establishment of a new Christian organization. Men and woman were they of stable habits, business integrity and exemplary character, whose commerce in the world always imported verity, and whose words and acts have made them as shining lights set upon a hill."

Mr. Simons said: "It affords me great pleasure to be here to-night and see this large congregation, composed, I believe, of members from all the different churches of Honesdale, assembled for the purpose of commemorat-

ing the establishment of the first church of our town, and to do honor to the memory of its organizers. As a Methodist I gladly join our brothers of different relationships in bringing greetings to this anniversary occasion. I congratulate you as a church on the prosperity and success which has come to you as the result of earnest, conscientious, self-sacrificing work of Christian men and women during the seventy-five years of your existence. I wish you God speed in the great work which lies before you. Your battle is just begun. With no disparagement of the good work of the past I still believe there is a far greater future in store for you. Your pastor in inviting me to be present on this occasion said, 'Our church during this month passes its seventy-fifth milestone.' Now I believe it would be better to have these milestones along the pathways of our several churches, closer together, if they be used as occasions for retrospection and the getting together of the different denominations of the Christian church and the making of more cordial alliances for working purposes. They will serve at least as reminders, which we sometimes need, that we belong to the same great army, in different divisions, it is true, but united in a common cause for a common purpose. We rally around the same standard, the blood-stained banner of the cross. * * * Anniversaries are much given to retrospection, and at such times, in fancy, we again travel the roads our fathers trod, and we read again the story of their lives, their struggles and privations, their successes and failures. Your own historian, our brother, Mr. Stocker, this morning told you of the early days of your church, which was not so very long ago as we usually count time. It was not Ancient History for you are only seventy-five years old, less than the span of some lives. I doubt not there are some within the sound of my voice who lived before the foundations of your church were laid. It was not long ago, measured in years, when a few earnest Christian people met in the old Tabernacle and organized the Presbyterian church, and at the same time a few followers of John Wesley, without a church, met for prayer and class-meetings in the homes of the members. So short a time, yet what wondrous changes it has wrought."

Homer Greene, when called upon by Mr. Holmes, spoke somewhat as follows: It is certainly a sincere pleasure to me to participate with you in the exercises of this evening. More than that I feel especially gratified that my profession has been so signally honored in the choice of speakers for this anniversary occasion. A former Justice of our Supreme Court and a prominent member of our bar spoke from this pulpit this morning. This evening the addresses are from the lawyers. Surely no one can say after this that both the law and gospel have not been expounded from this pulpit. And yet it is but just that the bar should be honored on this occasion; for, within my own time and memory, I know that the lawyers have been among the pillars of this church, and that the benign influence of those long dead is still with you. I remember George Waller and his work here. I remember George Bentley, a strong, gracious and attractive personality, and how he labored for this church and in its Sunday school. And I remember Judge Seely, than whom no man ever showed forth in his daily life

more of the spirit which should actuate a follower of the Divine Master, than did he. He was a Christian gentleman. For six years I was in his class in the Sunday school. During the same six years I was in his office as student and practicing attorney and during all that time I never saw him do one thing, in his office, on the street, in his home, that was not absolutely consistent with that which he taught in his class in the Sunday school, or with the best ideals of a Christian life. It was such men as he that made this church, and it was this church that made such men as he. If there is one thing more than another for which I commend this church it is that you have made it, not only a place in which to come together and sing hymns and exhort and pray, but you have made it also a center from which radiate intellectual culture, social enjoyment, human sympathy, practical helpfulness and Christian charity through all the streets and all the homes of the community.

James H. Torrey, elder in the Second Presbyterian church at Scranton, lawyer, and a descendant of the Torrey family that came into this county more than one hundred years ago, was introduced for the next address. He said that Jason Torrey walked from Massachusetts westward into the wilderness as far as Wayne county in quest of a new location as early as 1793. After looking the territory over he went back to Massachusetts, but five years later returned to Wayne county with his bride, went to work with courage and energy, with both of which they were richly endowed, to make their home in the wilds of this region. Jason Torrey owned the greater part of the present site of Honesdale but spent only the last few years of his life in our town. The influence of Jason Torrey and descendants upon the people and interests centering in Honesdale institutions has been far reaching for good.

The following is the letter from Thomas H. Dickson which was read by Dr. Swift:

My first association with the Honesdale church was as a Sabbath school scholar in Joseph Gustin's class. That was in 1846 or 1847.

The "Old Tabernacle," as it was called, was then standing and in pretty good condition, but had long since been abandoned as a place of worship and was used for storage of hay, etc. We met in the church and, at that time or later on, used the Union Question Book, published, I well remember, at No. 9, Cornhill, Boston, and as was announced on the cover, "Two Million Five Hundred Thousand copies" had been sold. Most of the boys erased part of this sentence, making it read, "Two million five hundred thousand pies sold" and found much sport in the revision.

Stephen Torrey was our superintendent, and as energetic and diligent in his duties as in every thing he undertook. We sang the regular church tunes and I never hear "Brattle Street" or "Armenia" without recalling those early experiences. Mr. Gustin went to California, Frederick L. Chapman, another of the teachers, accompanying him. He met the fate of thousands of others who flocked to the new Eldorado and perished of Chagres fever. Mr. Chapman survived and returned to Honesdale, where he resided for several years and then removed to Neenah, Wis.

Our next teacher was Miss Frances Rowland, a sister of the pastor, and I have very pleasant recollections of her. Professor Sparrow, of the Academy, followed her and was a faithful instructor to us. Among those in the class was Edward R. Sill, a nephew of Doctor Rowland, a pale, thoughtful looking boy of unusual mental endowments, which he subsequently manifested in the composition of poems which have given his name much celebrity.

Franklin Seely was also my teacher for a time.

Doctor Rowland, our pastor, was a man of ardent temperament and impulsive spirit but with an attractive personality, genial disposition and lovable nature. He enjoyed outdoor life and found much pleasure in fishing. He had a delightful family of five daughters and one son, the latter attaining high rank as a scientist before his death which occurred a few years since. The doctor was strongly attached to the church of his fathers and had small room for what he regarded as the intolerance of the prelatical clergy. The columns of the Honesdale Democrat of that time will be found to contain quite a vigorous controversy between him and Rev. Richard B. Duane, the rector of the Episcopal church. Feeling between them ran quite high and I shall never forget an episode resulting from it. Both congregations held service on Sabbath afternoon, the Presbyterians at 3 o'clock and the Episcopalians at 3:15, the latter meeting temporarily in the Court House while their church was building. The ringing of the Court House bell greatly annoyed

Dr. Rowland, who imagined that it was an intentional disturbance, and he endured it with much difficulty. Finally it proved intolerable and on one Sabbath, as the bell continued to ring, he abruptly terminated the service while reading the Scriptures and dismissed the congregation with a hasty benediction. He was a gifted writer and published several excellent books, one of which I recall by reason of its quaint title which was, "A Light In A Dark Alley." After a long pastorate he accepted a call to one of our churches in Newark, N. J., the people acquiescing with much regret.

Rev. Thomas H. Skinner, Jr., whose father, with Lyman Beecher, Thornton A. Mills and Albert Barnes were New School leaders, was Dr. Rowland's successor, and I united with the church under his ministry. He was an uncompromising Calvinist and a staunch defender of the doctrines of grace as set forth in the Confession of Faith. I became strongly attached to him and joined with a number of others in a public endorsement of his views and in sustaining him in what was regarded by some as an ultra conservative position. He resigned after serving about two years and accepted a call to a Dutch Reformed church on Staten Island, subsequently becoming a member of the faculty of McCormick Theological Seminary, where he remained until his death. He was a man of unusual intellectual ability, and strong convictions, inflexible in his views of the truth, but a delightful companion, and a generous and whole-souled Christian minister.

The session of my youth was composed of Colonel Seely, Stephen Torrey, Adonijah Strong, Stephen D. Ward, John P. Darling and William Reed, men of Godly character and upright lives. It was with much fear and foreboding that I appeared before them as a candidate for membership, notwithstanding they were, without exception, men of kindly instincts and genial disposition. Colonel Seely especially, though quite mature in years, had the heart of a boy and enjoyed fun as much as anybody. I have always felt a keen sympathy with young folks coming before a session that I was a member of, recollecting

my own trepidation under similar circumstances.

My father sang for some time in the choir, which occupied the gallery opposite the pulpit, and I was permitted, with a number of the other boys, to occupy a seat near by. I remember very distinctly Major Tracy and Mr. Penniman, also Mrs. Ward and Mrs. Russel Lord as other members of the choir. Ezra Genung sang with them occasionally and I think Mr. Woodhouse did also. Fredrick Chapman aided and Professor Charles N. Todd, of the Academy, for a long time served as leader and very acceptably.

The hymn book used was called "Parish Psalmody," a peculiar feature of which consisted of little marks and letters adjoining the verses, indicating whether loud tones or mild should be used in singing. The "Carmina Sacra" was the favorite tune book, though I recall the "Shawm" and the "Cantica Landis," also the "Mendelssohn Collection." The congregation were in the habit of rising and turning about with their backs to the pulpit, so as to face the choir, until Mr. Skinner came, when by the use of some persuasion and a little tact, he induced the people to discontinue the apparent discourtesy and face the pulpit instead.

My earliest recollection of the instrumental part of the music is associated with a number of brass pieces, such as trombones, etc., played by young men of the congregation, who were under the instruction of Professor Littlewood, and who subsequently formed themselves into an organization called "The Silver Cornet Band" which gained high repute for excellent music. Henry Seely, Miles Tracy and Jason Torrey were among those who belonged to this band.

When the Hutchinson family, the "Continentials," or the "Baker Brothers" made their annual visits to the town, they usually came to our church, if they remained over Sabbath, and assisted in the music, greatly to the delight of the congregation, and especially of the young folks, who listened to them with great admiration. George Baker's remarkable basso profundo voice, in particular, was something that we considered

marvelous. I have a pleasant recollection of the literary entertainments that were given during the winter in our church, notably lectures by Rev. Dr. Robert Baird, of the American and Foreign Christian Union, Bayard Taylor, and Professor Youmans, the celebrated chemist, whose disclosures by means of the Calcium light made buckwheat batter appear one mass of wriggling animation.

I have always been glad that my early years were spent in Honesdale and in the wholesome atmosphere that prevailed the town and which was largely attributable to the influence of the Presbyterian church. It was, it is true, not congenial to my perverse nature and I was often restive under it, but whatever usefulness I have attained in life has resulted in a large measure from it. The careful observance of the Sabbath in particular, made a profound impression on my youthful mind which can never be effaced. All business was entirely suspended, the cars of coal remained untouched on the tracks, no amusement was indulged in and there was a general recognition of the Lord's Day.

May God's blessing rest upon the dear old church of my childhood and make it the spiritual birthplace and nursery of multitudes of immortal souls in the years to come.

THOMAS H. DICKSON.

The concluding part of R. M. Stocker's address was as follows: This church has a glorious history. It has certainly accomplished a great work in the town. It has received 1,600 members into its communion and it has reached and influenced a large number of persons who have attended upon its services and assisted in many ways in the upbuilding of this society, who have never formally connected themselves with the church. Persons who secure pews and attend regularly upon church services must be interested in the ordinances of God's house. A church in a community does not exist for the members alone, but its doors stand ajar with the invitation to all to come in. This church has an influence more extended than Honesdale. It is felt wherever its members go. Some of Scranton's most

influential men and elders in her churches are from this church, and in the west and various parts of our country they are to be found, ever true in their devotion to this church. This church has given to the ministry Reverends C. B. Goodrich, David Torrey, D. D., Stephen Torrey, George N. Snyder, Alfred Hand and Alvin R. Pennell. It has sent its money in aid of missions to earth's utmost bounds, but it has done no more than it should have done. Considering the great ransom price that was paid by the head of the church to save the human race, no service can ever be too great to pay the debt of love we owe. This church with all its excellencies is not perfect. Neither in its individual membership nor as an organic whole. Its most ardent admirers realize that fact clearly; but with all its shortcomings it still has hallowed associations for its members and for the congregation that worships here Sabbath after Sabbath. This celebration will have been in vain if our humility does not keep step with our satisfaction over what the church has accomplished.

"Nothing in my hands I bring,
Simply to the cross I cling,"

is the attitude of the true believer. We recount the triumphs of the past, not for the purpose of ministering to our pride, but for the purpose of gathering inspiration from the consecrated lives of those who persevered unfalteringly in the establishment of this church. This church, founded on the Rock of Ages, as we believe, has secured to us great benefits and placed upon us great responsibilities. It is the duty and should be considered the privilege of this generation to carry forward the work that has been transmitted to it by the generation that has gone before. The influence of the consecrated dead of this church is still an abiding force. The influence of the good man never dies. The influence of a great Christian organization like this church will undoubtedly have its effect upon the human race until the end of time. It remains for us to perform our full duty and transmit unimpaired all that we have received as a heritage from the past. Yes, more! We should transmit all

we have received, together with all that we have to give, in order that the church may abide with increasing power for generations yet to come.

*"Though all may fail, the church we prize,
The pastor and the saint depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

*Note. From Kipling, first two lines changed.

APPENDIX A.

Some persons who have been educated to believe that the American Revolution was provoked entirely on account of taxation without representation, may still think there was no religious element entering into the matter at that time. It is not easy for us to understand at this day that the intolerance of the old country was inherited by our ancestors and to a certain extent established in the colonies. The Puritans of New England fled from tyranny at home, but they were intolerent of the Quakers and Baptists for a time. All these things were in keeping with the spirit of intolerance of the age. John Adams has been quoted, page 255. Perhaps a word from Thomas Jefferson, the author of the immortal Declaration of Independence, may not be out of place. In Jeffersonian Encyclopedia, page 140, Jefferson is quoted as writing: "The first settlers of Virginia were Englishmen, loyal subjects to their king and church, and the grant of Sir Walter Raleigh contained an express proviso that their laws should not be against the true Christian faith now professed in the Church of England." As soon as the state of the colony admitted, it was divided into parishes, in each of which was established a minister of the Anglican church, endowed with fixed salary, in tobacco, a glebe house and land, with other necessary appendages. To meet these expenses, all the inhabitants of the parish were assessed, whether they were or not, members of the established church. Towards Quakers who came here they were most cruelly intolerant, driving them from the colonies by the severest penalties. In process of time, however, other sectarisms were introduced, chiefly of the Presbyterian family and the established clergy, secure for life in their glebes and salaries, adding to these generally, the emoluments of a classical school, found employment enough in their farms and school rooms, for the rest of the week, and devoted Sunday only to the edification of their flock, by service and a sermon, at their parish church. Their other pastoral functions were little attended to. Against this inactivity the zeal and industry of the sectarian preachers had an open and undisputed field; and by the time of the Revolution, a majority of the inhabitants had become dissenters from the established church, but were still obliged to make contributions to support the pastors of the minority. This unrighteous compulsion to maintain teachers of what they deemed religious errors, was grievously felt during the regal government, and without a hope of relief. But the first Republican legislature in 1776 was crowded with petitions to abolish this spiritual tyranny. These brought on the severest contest in

which I have ever been engaged." Jefferson then gives an account of the debates that followed until 1779 when disestablishment was effected in Virginia.

It is but just to our Protestant Episcopal brethren of America, to say that they have lay representation and that in many ways they have become very democratic in their church government.

The free spirit of our institutions has affected the government of all our churches. We are all learning to be more tolerant and more liberal. Prof. White, D. D., of Washington and Lee University, says that "Hanover Presbytery played a large part in securing the insertion of the principle of religious liberty in the Virginia Bill of Rights in 1776 and also in forcing through the Virginia Assembly Jefferson's bill for the establishment of religious freedom, and thus for the first time in all history, secured the complete divorce of the church from the state."

APPENDIX B.

MECKLENBURG DECLARATION.

Twenty-seven Scotch Irish of Mecklenburg county in Western North Carolina, of whom nine were Presbyterian elders, and one minister, met in convention May 20, 1775, and unanimously

1. Resolved, That whosoever, directly or indirectly, abetted, or in any way form or manner countenanced, the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to America, and to the inherent and inalienable rights of man.

2. Resolved, That we, the citizens of Mecklenburg county, do hereby dissolve the political bonds which have connected us to the mother country, and hereby absolve ourselves from all allegiance to the British Crown, and abjure all political connection, contract or association with that nation, who have wantonly trampled on our rights and liberties and inhumanly shed the blood of American patriots at Lexington.

3. Resolved, That we do hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress; to the maintenance of which we solemnly pledge to each other our mutual cooperation and our lives, our fortunes and our most sacred honor.

The secretary of the meeting was Ephraim Brevard, a ruling elder of the Presbyterian church; and drew this bold declaration. Ephraim Brevard was born about 1750. He graduated at Princeton and was a physician by profession. When the British invaded the south Dr. Brevard and his six brothers entered the American army. He was taken prisoner in 1780 at Charleston and his health so shattered that he died in 1783. He was one of the most scholarly men of his time. His burial place is unknown and unmarked, but the county seat of Transylvania county, N. C., is named Brevard in his honor.

APPENDIX C.

CONTEMPORARY CHURCHES.

The First Presbyterian church of Wilkes-Barre was organized as a Presbyterian church about 1830. The Wyoming pioneers were largely Congregationalists from Connecticut, and their first settled minister was Rev. George Beckwith, Jr., a graduate of Yale, who was there in 1770. In 1773 Rev. Jacob Johnson, another Yale man, became pastor of the church, continuing until his death March 15, 1797. The congregation suffered much during the Penamite War and their church was destroyed in 1778 in the general disaster. In 1791 meetings were held in the log court house situated on the Public Square and in 1803 the church known as "Ship Zion" was completed. Revs. Jabez Chadwick, James Woodward, Dr. Porter and D. Harrower ministered to the people. July 1, 1803, twenty-seven members organized the Wilkes-Barre and Kingston church, Rev. Ard Hoyt, Rev. D. Moulton and Rev. E. S. Barrows ministered until 1821 when Rev. Cyrus Gildersleeve became pastor. In 1829 Rev. Nicholas Murray became pastor and it was under his advice that the church changed from the Congregational to the Presbyterian form. Rev. John Dorrance, a Princeton

graduate, became pastor in 1833 and continued in that relation thirty-six years. Rev. A. A. Hodge, Rev. S. B. Dod, Rev. F. B. Hodge and Rev. Mr. Fullerton have successively ministered to this large and influential church. Hon. Oristus Collins, son of Dr. Collins, of Wayne county, organized the first Sunday school in 1818, the same year that his brother-in-law, Dr. Diboll, organized the Sunday school at Bethany. Dr. Diboll learned of Sunday schools while visiting in Orange county, and it is highly probable that he informed Judge Collins of his work in Bethany, leading him to organize in Wilkes-Barre. Judge Collins was an honored elder in the Wilkes-Barre church for many years and Lee Stearns and Henry Danning have been contributed to the eldership of that church from Honesdale church. This is the mother church of the Presbyterian churches in Wyoming Valley.

In 1793 Rev. Ira Condit organized the first Presbyterian church in the whole valley drained by the North Branch of the Susquehanna, at *Wyalusing. There were thirteen members and Uriah Terry was made Ruling Elder. This church became a Congregational church in 1809 and so continued until March 31, 1831, when the church "Resolved, that we unitedly agree to become a Presbyterian church." This church was rent asunder by the slavery question, like many other churches. There was an Indian mission at Wyalusing in 1762 established by David Zeisberger, known as the great Moravian apostle to the Indians, and a Delaware Indian convert named Anthony. A second Presbyterian church was organized at Wyalusing, and taken together the history of these old churches is interesting. While the Wyalusing church had a temporary Presbyterian organization prior to that of the Bethany church, it appears that the Bethany church was the first permanently organized Presbyterian church in the Northeastern part of the state. A missionary sent out by the Presbyterians, traveling through this

*Note. This church was an organization in the wilderness, but it does not appear to have ever been connected with, or recognized by any Presbytery.

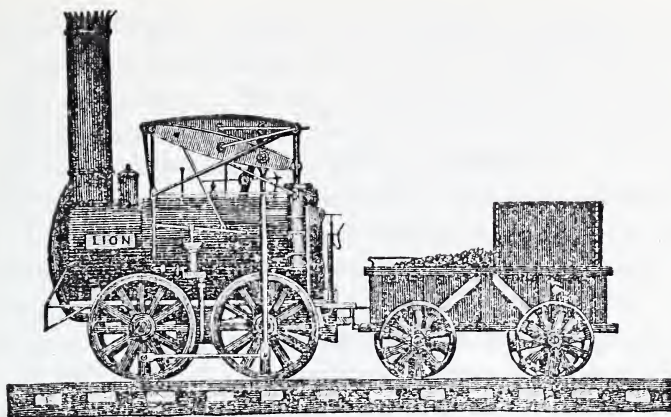
region, would organize a church and after a few weeks would go his way. A Congregationalist sent out from Connecticut would pass through this section and organize Congregational churches the same way. The people had but little choice between these two churches, they were anxious to have the gospel preached to them and the denomination that had the best opportunity to supply preachers was the denomination ultimately chosen.

The First Presbyterian church of Scranton was organized October 14, 1848. Rev. N. G. Parke preached to the inhabitants scattered along the Lackawanna Valley in 1844 and organized the Lackawanna church. There was a searching of charters and records to ascertain whether this church was located at Scranton or Pittston, but it was finally decided that it belonged to Pittston and Rev. N. G. Parke ministered there for half a century. Father Hunt also traveled over this entire region as a temperance lecturer and a sort of a free lance among the churches. The pastors of the Scranton church have been Revs. J. D. Mitchell, J. F. Baker, M. J. Hickok, S. C. Logan and James McLeod. Like the Wilkes-Barre church this is a wealthy and influential church. Honesdale church has contributed Hon. Alfred Hand and A. W. Dickson to the eldership, and among its prominent members is E. P. Kingsbury, a son of one of our elders, and a son-in-law of this same elder, Colonel F. L. Hitchcock, is an elder in Green Ridge Presbyterian church.

The Montrose Presbyterian church was organized as a Congregational church in 1810, and reorganized as a Presbyterian church, September 12, 1823.

The Carbondale Presbyterian church was organized in June, 1829, the same year that the Honesdale church was organized, and they have been friendly contemporaries during all the years of their history. Both these churches joined the Hudson Presbytery at the same time, and they have been together in the same Presbyteries ever since.

There are many other churches and congregations within the territory covered by Lackawanna Presbytery with thrilling histories which cannot here be recorded.



Note.—The running of the Stourbridge Lion from Honesdale up the Lackawaxen toward Seelyville and return trip on August 8, 1829, with Horatio Allen as engineer, is the greatest historical event in the history of Honesdale, and a cut of the engine is herewith given. In 1814, Stephenson had constructed a locomotive that made six miles an hour and October 6, 1829 he built the "Rocket" which ran from Manchester to Liverpool at the rate of thirty-five miles an hour.

CONCLUSION.

In February, 1906, a handsome baptismal font was placed at the right of the pulpit. It is of Vermont marble and was presented by C. F. Rockwell.

At the annual meeting of the congregation, held in the chapel Wednesday evening, February 14, 1906, the treasurer reported that the indebtedness of the church was \$5,200. At the same meeting the resignations of E. C. Mumford and A. P. Thompson, as trustees, were accepted and William T. Moore and William H. Lee were elected to take their places. The board of trustees now consists of Hon. George S. Purdy, Seth W. Powell, E. A. Penniman, W. H. Stone, A. T. Searle, H. S. Salmon, J. D. Weston, William T. Moore and W. H. Lee.

Many of the old families that were once prominent in the church have become extinct in the town and others have but few representatives among us. These people gave character to the church and town and their influence abides with us to this day,

but the Christian religion is not confined to families or places, it has universal application and where one rests from labor another takes it up. We stand on the threshold of the Twentieth Century; behind us is the record of the wonderful Nineteenth Century and before us are infinite possibilities. The seventy-five years of our history are equal to almost one thousand years of history prior to that time when measured by the world's advancement. When the Honesdale church was organized not a single locomotive had ever run on a railroad in America. August 8, 1829, the Stourbridge Lion, with wheels part wood and part iron and great walking beams, weighing perhaps six tons, with Horatio Allen as engineer, made a trial trip from Honesdale to Seelyville over a track wholly inadequate for the purpose. It consisted of green hemlock strips with flat iron on top that had been imported from England, with cross ties six or eight feet apart. Now engines weighing twenty times as much as the Stourbridge Lion traverse over 200,000 miles of substantial railroad track in the United States. A trip from London to the Pacific Coast then would have taken the best part of a year. Now it can be taken in two weeks. With the telegraph, telephone and printing press and a thousand other discoveries and inventions the world has been revolutionized. Wealth and worldliness have increased until at times it would seem as though the church would be swamped in a deluge of worldly success, but in the midst of the storm, in the din of the strife, we hear the clarion voice of the reformer calling the people back to civic righteousness and virtue. The minister stands with his Bible proclaiming the old message, and the man who falls below its high standard, in the end is covered with confusion and shame. Our church is still young and is it too much to expect that there are centuries of usefulness in store for it, greater than the century that has past. The influence of the church in the future, as in the past, will depend upon the character and devotion of its pastor, officers and membership. To the maintaining of Christianity in all its purity may all the powers of the membership of the church ever be devoted.

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